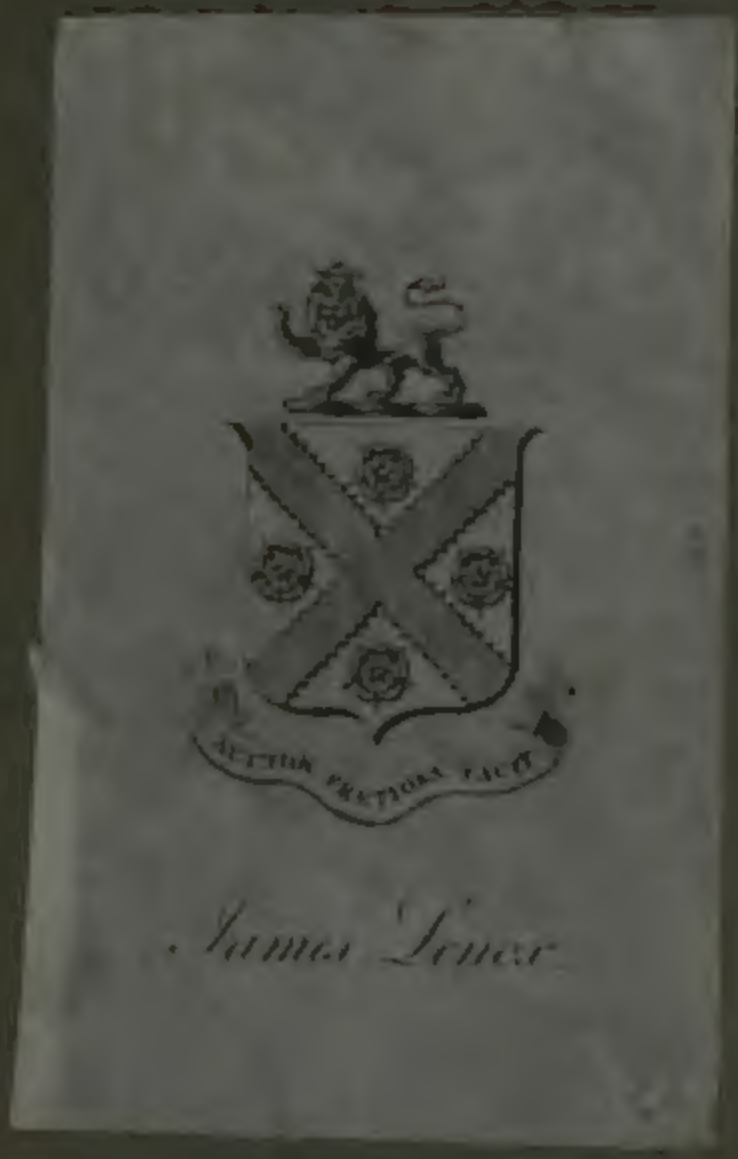
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Vol. 2

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POPERY
Not Founded on
SCRIPTURE:
OR,

The TEXTS which PAPISTS cite out of the BIBLE, for the Proof of the Points of

Their Religion,

EXAMIN'D,

And shew'd to be alledg'd without Ground.

VOL. II.

With TABLES to the Whole.

LONDON;
Printed for Richard Chiswell, at the Rose and Crown in St. *Paul*'s Church-Yard, MDCLXXXIX.

The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of Their Doctrine

OF

AURICULAR CONFESSION.

By Thomas Lynford

IMPRIMATUR.

May 29. 1688. *Jo. Battely.*

THE Church of *Rome* taking all courses, whether direct or indirect, to bring Men over to her Communion, or at least to make them out of love with ours, as in other cases, so in this of Confession, pretends sometimes a great Friendship, at other times a great Enmity with the Church of *England*: sometimes we are reported to hold Confession just as that Church does; at other times we want one of the Christian Sacraments, and best means to promote a Religious and Godly Life. By the first of these they endeavour both to keep our dissenting Brethren at as great a distance as they can from us, and to tempt the more unwary amongst our selves to step out of our Church into another, betwixt whom they are made to

believe there is already ſo cloſe a Correſpondence; by the other they ſometimes inſnare the more ignorant and more devout, who are too apt to be miſled by the ſpecious pretence of better means of Salvation than they at preſent enjoy.

Now being engaged to examine thoſe Scriptures by which the Doctrine of Auricular Confeſſion is by that Church defended, that all Parties may underſtand one another aright, and there may be no miſtake about our or their holding either too little or too much concerning it, I ſhall ſet down how far we agree, and wherein we diſagree as to the fore-mentioned Point.

Firſt, We agree that all ought to confeſs their Sins unto Almighty God. Not becauſe God does not know them before (for he is intimately acquainted with all our moſt ſecret Faults) but becauſe without Repentance there can be no hopes of Pardon; and Repentance never can be rightly performed without Confeſſion: Having acted contrary to God's moſt righteous Laws, we become thereby obnoxious to Puniſhment; but ſuch is God's Kindneſs to us, that for the ſake of a Crucified Saviour he is willing to pardon ſuch our Offences, provided we are heartily ſorry for them, and reſolve to forſake them; but how can we be heartily ſorry for them, or diſpoſed to forſake them, unleſs we are willing to own and confeſs them? By publiſhing our Offences before God, we diſcern the folly thereof, and God's Hatred againſt them; and by making ſuch diſcoveries, we become more aſhamed of our ſelves, and more inclinable to make Reſolutions of never being guilty of the like Follies for the future.

And

And this indeed is the true end of Confession, *viz.* to make Men reform their Lives. Let them confess never so much, it will all signifie nothing to them, unless it help to make them more vertuous, by causing them to reflect upon their past Actions, and by showing them how much they had formerly been mistaken, that so they might be aware how they were any more misled after the same manner.

Now as to this Confession which is made to God, it is either in the publick Offices of the Church, or in private.

In the Publick Offices of the Church, both we and they of the Church of *Rome* have Forms of Confession, but our are certainly much more useful, because our are in a Language which every one understands, but their are not: We, if we be present when the general Forms of Confession are repeated by the Minister, know how to joyn with him in them, and to make particular Reflections upon our most private, and most secret Sins, under those general terms which he useth. But they of the Church of *Rome*, unless they understand Latin, can do nothing of this.

As to Confession to God in private, this is left to the discretion of every particular Person to manage as he shall judg most for his advantage. In which case sometimes it may be sufficient to use such general terms wherein we own our selves to have been grievous Offenders, and therefore do heartily beg God Almighty's Pardon. At other times, the enumeration of such Circumstances as do set forth the heinousness of our Offences, may be of great use to make us more sorrowful for what is past, and more resolute not to be guilty of the like Follies for the future. For this, as I said before, is the true end of Confession, *viz.* to make us

mend, and therefore in that consists our greatest Prudence, *viz.* so to manage it as that the end may be obtained. For if this be done, it is no matter whether it be by a general acknowledgment of our past Follies, or by a more particular enumeration of them.

Secondly, We agree that in case of publick Scandal given to the Church by any notorious Crime, a publick Confession thereof ought to be made before the Church.

This is what the Primitive Church was very sollicitous about, and what the first Penitents did chearfully submit to.

This the Church of *Rome* does at this day more especially take care of in all cases of Heresy. For altho in most other cases Auricular Confession be allowed of as sufficient; yet in case of Heresy no Reconciliation is to be had without a publick Recantation.

And as for the Church of *England*, she wisheth (as we read in the Commination) *that the Godly Discipline, which was in use in the Primitive Church, were restored*; and in the *Rubrick* to the *Communion-Service*, forbids the Minister to admit any one, who has done any ill thing, whereby the Congregation is offended, to the Communion, before the Congregation be satisfied; which cannot be without an acknowledgment of his fault and the prospect of amendment for the time to come.

Thirdly, We agree that private Confession of Sin may be made to all sorts of People, whether of the Laity or of the Clergy; And that

1. When any Injury has been done another. Every body is bound to make some sort of reparation for having

having injured his Neighbour. Now it may happen in some cases, either upon the account of the Injury it self, or the Circumstances in which he who has done it is placed, that the only Reparation which can be made is a free acknowledgment thereof; and in other cases where there is a possibility of making some other Reparation, yet still it cannot be done without the like acknowledgment, and begging of Pardon of the injured Party for the Injuries which have been done him.

Besides, such Acknowledgments do discover the sincerity of his Repentance who has done the Injury, in that he is willing to endure the shame of having his fault known by him, from whom, if he were not heartily sorry for what he had done, he had most reason to conceal it.

2. In case of any doubt or scruple. Some People are apt to entertain wrong Apprehensions both of God and themselves, and from thence to be very much perplex'd in their Minds in reference to their spiritual Condition, and the real well-fare of their Souls. Now in such cases what can be more fit and reasonable, than that they freely declare themselves to such whom they believe best able to give them satisfaction. He who cannot resolve all scruples which arise within his mind concerning himself, if he has any wise and discreet Friend, whether of the Laity or Clergy, whom he knows to be able to assist him in such his perplexity, is much to be blamed, if he does not what he is wont to do, when he is at a loss as to the management of his Temporal Concerns, *viz.* open his Difficulties unto him, and make the best advantage he can of his Advice and Directions.

3. In

3. In all cases whatsoever. Although in doubtful and difficult cases Confession of Sins to others is most necessary, yet even when the matter is plain before us, and we clearly discern in what our Offences against God do consist, it may then likewise be of great use to discover our Faults to them; and that

1. Because the advice of others, even in the most manifest cases may be helpful towards a right management of our selves, and we shall be better instructed to conquer and subdue our wicked Lusts and Affections, when to our own thoughts concerning them we add the Directions of others.

2. That we may have the Prayers of good Men to God for us; That he would be pleased to send his Spirit into our Hearts to enable us to overcome those Temptations which do daily beset us, and to break off those Sins to which we find our selves so much addicted.

Fourthly, We agree that Confession of Sin ought more especially to be made to the Priest, and that in all cases whatsoever.

1. Because he must needs be supposed to be best provided to give proper Advice and Direction in all cases whatsoever. It is his business and employment to study Cases of Conscience, and to prepare Answers to such Doubts and Scruples as are wont to arise in Mens Minds.

He must be presumed to understand better than others do the Nature of God's Laws, and in what the breach thereof doth consist, and consequently must needs be better able to direct the Sinner what to do, whenever he is tempted to act contrary to any of them. So that as in the case of Law-suits, Men go to some

ſome able Lawyer for Advice and Counſel; in the caſe of Sickneſs, to ſome experienced Phyſician; ſo likewiſe in the caſe of any ſpiritual Diſtemper, they ought to adviſe with ſome of the Clergy, who muſt be preſumed to be moſt skilful in ſuch matters.

2. Confeſſion to the Prieſt is moſt uſeful, becauſe God has conſtituted him his Miniſter here on Earth, to declare the terms of Reconciliation to Penitents. And therefore for ſuch to make Application to him for Counſel and Advice in all difficult Caſes, and to receive the benefit of Abſolution, muſt neceſſarily afford them great Comfort and Satisfaction.

From the Conſideration of God's Goodneſs, and of our Saviour's undertaking for them, they may be encouraged to hope for Pardon and Forgiveneſs; but when he, who is appointed in God's ſtead to ſpeak Peace to their Souls, recommends them unto God in Prayer, and upon impartial Examination of their Condition, pronounceth them to be the proper Objects of God's Love, and aſſures them that he is willing, for the ſake of Chriſt, to be reconciled unto them, this will certainly afford great Comfort to their Minds, and make them more at eaſe within themſelves than otherwiſe they would be.

Thus far we and the Church of *Rome* agree: but we diſagree in the two following Particulars.

1. That Secret Confeſſion is of Divine Inſtitution.

2. That in Confeſſion it is neceſſary to enumerate all our Sins, together with their Circumſtances, of what kind ſoever.

Theſe things the Council of *Trent* has poſitively determined, and denounced an *Anathema* againſt all ſuch who aſſert the contrary. Seſſ. 14. can. 6, 7.

My

My design at present is, to examine the Authority which that Council, and the Defenders of it, have produced from Scripture for the defence of the fore-mentioned Articles.

Now the chief place of Scripture insisted on, both by the Council and others, is that of St. *John, ch.* 20. 23. *Whosesoever Sins ye remit, they are remitted unto them; and whosesoever Sins ye retain, they are retained.*

Unto which *Bellarmine* annexeth these two as parallel, *Mat.* 16. 19. *And I will give unto Thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind in Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Mat. 18. 18. *Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven.* From which places it is thus argued;

That since here is a Power plainly given by Christ to his Apostles, and consequently to their Successors, of remission of Sins; and that it is impossible that this Power should be exerted unless they come to the knowledg of them, and they cannot come to the knowledg of them, but by the Confession of those who are guilty of them; therefore it is absolutely necessary, that they who are desirous to have their Sins forgiven, should make a particular Confession of them.

In answer to which Argument I observe,

First, That as to that of St. *Matthew* 18. 18. it is by some made to have respect not only to the Priest, but to every particular Christian. For in the foregoing Verses, Directions are given to every one, of what Condition soever, how to behave himself towards his offend-

offending Brother. He must first admonish him *alone*, then in the presence *of two or three Witnesses*, then *tell it to the Church*, and if he continue still incorrigible, account him no better than as *a Heathen Man and a Publican*. And then immediately follows, *Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven* By which words, upon the account of what went before, they understand a Power to be given to every good Christian of judging concerning any Offence committed against him, together with an assurance of having any such Judgment which he shall here make upon Earth (provided that it be just and impartial) ratified by God in Heaven. Hence St. *Augustine* saith, *Thou hast begun to account thy Brother no better than a Publican, thou bindest him in Earth, but take care that thou bindest him justly, for Divine Justice breaks in sunder the Bonds that are unjust: When thou hast corrected and agreed with thy Brother thou hast loosed him in Earth, when thou hast loosed him in Earth he is loosed in Heaven.* But suppose these words of St. *Matthew* were directed only to the Apostles and their Successors. I then observe,

Ver. 8
Ver. 8
Ver. 8

Ver. 8

Aug. de
Domini in
vang. Ma
Ser. 16.

Secondly, That both this place and that of St. *Mat.* 16. 19. may be interpreted with respect to that general Power and Authority which was given by our Saviour to the Apostles of determining in all matters concerning the Christian Religion, and of declaring what was right and fit to be done, and what was otherwise.

All are agreed that by the *Kingdom of Heaven*, is to be understood the State and Condition of God's Church under the Gospel, wherein he is worshipped [illegible] a spiritual manner as residing in Heaven, [illegible] Disciples and Followers the hopes thereof, [illegible]

scribing means for the obtaining it; whereas under the Law he was worshipped after a terrestrial manner, as dwelling more particularly here on Earth amongst his select People the Jews, requiring external Performances, and promising Earthly Benefits to such Performances.

By the *Keys of the Kingdom of Heaven*, is likewise generally understood that Power and Authority in his Church which was given by Christ to his Apostles, our Saviour therein alluding either to the Custom among the Jews of inaugurating or creating Doctors by the delivery of a Key, that being the Symbol of that Authority which was then given them, or to that place in *Isa.* 22. 22. where God, to declare his Resolution of putting *Eliakim* into the place of *Shebna* (whom he designed to remove from being Steward of the Royal Family) saith, *And the Key of the House of* David *will I lay upon his Shoulder.*

But as to those Expressions of *binding and loosing* there is some dispute about the Interpretation of them. For by *to bind* some understand *to prohibit*, and by to *loose* to *permit*; and consequently that the Authority here given to the Apostles is, as I said, general, of determining in matters of Religion, what was fit to be done and what not, according to which meaning of the words the *Scribes* and *Pharisees* are said, *Mat.* 23. 4. *to bind heavy Burdens*, i. e. to impose some unprofitable Observances upon their Followers, by injoyning as necessary what was not so, and by forbidding as sinful, what might have been lawfully performed by them.

Now if the words be thus interpreted, here will be no countenance given to the Doctrine of Confession, as taught in the Romish Church, because the Power of *binding and loosing* will not then have respect to Persons, but to Things. It will be a general Declaration

ration of what is fit to be practised in the Church of God and what not, which is here spoken of, and not barely a Power and Authority, with respect to those particular Sins which any Person makes Confession of. To countenance which Explication, it may be fit to take notice, that it is not said, *Whomsoever ye shall bind in Earth*, &c. but *Whatsoever ye shall bind*, &c. and that those who are skilful in the Jewish Learning do give us several Instances where the words *to bind and to loose* are taken in this Sense, adding withal, That since our Saviour made use of words that were usual and common, it cannot but be supposed that his Auditors understood him according to the vulgar meaning of them.

Lightfoot H Heb. in loc.

In the 20*th* of St. *John* it is indeed said, *Whosesoever Sins ye remit, they are remitted*, &c. and therefore regard is there had to Persons; but here no regard is had to Persons, but only to Things, *Whatsoever shall ye shall bind*, &c. and therefore it is not necessary that these places in St. *Matthew* should be parallel to that in St. *John*, since they may be interpreted with respect to that general Commission given by our Saviour to his Apostles of determining, as they were taught by the holy Spirit concerning matters of Religion, he at the same time assuring them that whatever they, according to his Word, and that holy Spirit which directed them, did so determine, should certainly be ratified in Heaven. But let us suppose them to be parallel, and that by *binding* and *loosing* is meant the same with *remitting* Sins and *retaining* them, yet is there here nothing which can at all favour the Doctrine of Confession in the Church of *Rome*, because I observe,

Thirdly, That *Remission of Sins* may be otherwise interpreted than with relation to that formal Absolution

which is given by the Priest to such as come to Confession. For,

1*st*, By remission of Sins, may be understood the declaration of God's Will concerning remission of Sins. The Apostles and their Successors are God's Ambassadors, and do acquaint us what his Will is concerning Remission of Sins; and that,

1. By preaching the Word of Reconciliation unto us. And in this sense the Apology of the Church of *England acknowledgeth the Power of* binding *and* loosing, *of* opening *and* shutting *to have been given by Christ unto the Ministers, and the Power of* loosing *to consist herein; when the Minister by the preaching of the Gospel shall tender the Merits of Christ, and Absolution to dejected Minds and truly penitent, and shall denounce unto them an assured Pardon of their Sins, and hopes of eternal Salvation.* Which is agreeable to what St. *Ambrose* asserts, *viz. That Sins are remitted by the Word of God, whereof the Levite is an Interpreter and a kind of Executor*; To the Author of *the imperfect work* upon St. *Matthew* his calling the Priests *Key-bearers, because to them is committed the word of teaching and expounding the Scriptures*; and to St. *Hierom*'s declaring *the Apostles to loose Men by the Word of God, and by the Testimony of the Scriptures, and by an Exhortation to Vertue.* The Key of knowledg is committed to the Priests and they do understand best the Mysteries of the Gospel, and what are the terms of our being reconciled unto God, and therefore may be then said *to remit Sins*, when they conscientiously explain to us what God on the one hand has promised us with reference to forgiveness of Sins, and what on the other hand he requires of us in order to our being made partakers of such a Promise.

Jewel's Apology.

. de Cain bel lib. 2.

om. l. 6. ment. in c. 14.

They

They who out of Prejudice or Interest explain the Word of God deceitfully, and give such Interpretations thereof as do tend to promote Sin and Wickedness, these, like those Lawyers whom our Saviour justly blames, do take away the Key of Knowledg, and may be said *to retain Sin*, because they shut up the Kingdom of Heaven against such as would otherwise enter therein, whereas they who faithfully expound the Will of God to their Hearers, and do thereby help to further their departure from every thing that is sinful, do thereby exert that Power of remission of Sins, which is here by our Saviour bestowed upon them.

2. The Declaration of God's Will concerning remission of Sins, is made manifest by the Priests obtaining Pardon for Sinners by Prayer unto God for them. The Priests and Ministers of the Gospel are by God appointed to offer up Petitions on behalf of the People committed to their charge, and the great subject of such their Petitions must be the forgiveness of Sins. God is willing to be merciful to true Penitents, but he will be applied unto for it, and therefore remission of Sins may upon this account be attributed unto the Priest in that he does daily deprecate God's Anger against Sinners, and through the Merits of a Crucified Saviour, intercedes at the Throne of Grace for them. Hence St. *Chrysostom* informs us, *That Priests do not only exercise this Power of forgiveness of Sins when they beget us again in Baptism, but after the administration thereof, that Power of remitting Sins continueth in them*, and for proof thereof, makes mention of that Passage in St. *James*; [*And the Prayer of Faith shall save the sick, and the Lord shall raise him up, and if he have committed Sins they shall be forgiven him*] and from thence deduceth this inference *that Priests forgive Sins*,

Chrysost. περὶ ἱερωσύν. Βιβλ. γ. tom. 6. p. 17.

Ja. 5. 15.

not

not by teaching and admonishing only, but by helping us with their Prayers, which is the reason that all the Absolutions in the several Offices of our Church are in the form of Prayer. And even that most solemn one in the Visitation of the Sick is prefaced with an humble Petition to God for forgiveness of Sins to the Party who then humbles himself, and is truly penitent.

3. The declaration of God's Will concerning Remission of Sins is made manifest by the Priest's Administration of the Sacraments. God has instituted the two Sacraments on purpose to confirm to us the Promises made in the new Covenant unto us, and has therein set his Seal that he will make good whatever he has engaged to perform. Now remission of Sins being the great thing promised in the New Testament, is in the two Sacraments after a more special manner confirmed unto us.

And therefore as to Baptism, St. *Peter*'s Advice to his Hearers was, *Acts* 2. 38. *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins.* And it is very observable what a Learned Man hath lately taken notice of, that *whereas St.* Matthew *speaks of the Power of baptizing granted by our Saviour to the Apostles when he was about to leave them*; *St.* John *instead of that mentions this Power of remitting or retaining Sins*; *and St.* Mark *and St.* Luke *speak of Baptism, to which the one joyns Salvation, and the other Remission of Sins*; which Observation does very much countenance their Opinion, who determine the *Power of the Keys* to the Authority given by our Saviour to his Disciples of admitting Proselytes into the Church by *Baptism*, and that this Power being mentioned to have been given to St. *Peter*, had peculiar respect to his being constituted the Apostle of the Gentiles

28. 19.

illingfleet Council of t examin. 124.

Gentiles, to whom he first opened the Kingdom of Heaven, as we read, *Acts* 10. & 15. And as to the Eucharist, our Saviour himself, when he gave the Cup to his Disciples, *Mat.* 26. 28. said, *This is my Blood of the New Testament which was shed for many for the remission of Sins.*

When therefore the Ministers of the Gospel do rightly and duly administer the Sacraments according to our Saviour's Institution, they may then likewise be said to declare God's Will concerning the Remission of Sins.

2dly, Remission of Sins may not only be interpreted with respect to that Declaration of God's Will concerning Remission of Sins made manifest to us by the Ministers of the Gospel in the preaching of God's Word, in Prayer, in the due administration of the Sacraments, but likewise with respect to those good Effects which are hereby actually produced in Mens Minds. When by a right application of the forementioned means, they beget within Sinners a sober sense of their wicked ways: So that they are become heartily sorry for what they have done amiss and resolve to do so no more, when they have stirred up in them such an Aversation towards what is sinful, and have settled such excellent dispositions of Soul as do render them the proper Object of God's Love; so that he now looks upon them with a pitiful and compassionate Eye, is ready to forgive all their former Transgressions, and to receive them into favour. When, I say, the Ministers of the Gospel have thus disposed Sinners for God's Mercy, and rightly prepared them for the forgiveness of Sins, then may they be rightly said *to remit Sin.*

But suppose *Remission of Sins*, spoken of by St. *John*, has respect to the formal Absolution pronounced by the

Priest

Priest upon the Confession of Sins, yet still the Doctrine of Auricular Confession will hereby be never the more established, because I observe,

Fourthly, That such Remission or Absolution may have respect to the publick Censures of the Church duly inflicted upon notorious Sinners. God has without question given his Ministers a Power of excluding all such out of their Communion as by their scandalous Lives are unworthy of it, and of re-admitting them again upon an assurance given of their Repentance and Amendment.

And this was early practised in the Church when publick Offenders were not permitted to come to the Sacrament, and at other times totally excluded the Congregation of the Faithful, and not again restored until by a publick acknowledgment of their Crimes, and a sufficient intimation given of their being reformed, they gave Satisfaction to God's People, whom, by their wicked Practices, they had so grievously scandalized. Now this is such a godly Discipline, as our Church is so far from finding fault with, as that she does most heartily wish it were restored. But then if our Saviour's words are interpreted (as they are by many) with respect to such publick Censures, then are they still far from countenancing such a private sort of Confession as the Church of *Rome* requires of her Members.

But let it be supposed further, that even the Remission of Sins here spoken of has respect, not only to Sins which have given Scandal and deserve publick Censure, but likewise to such Sins as are secretly confessed to the Priest. Yet then I observe in the fifth place, that our Saviour's words do not determine any such Confession to be absolutely necessary to be performed by every

every one who desires forgiveness of Sins. We do not deny but that God has given his Priests a Power of applying his Promises to true Penitents, and of giving them the assurance of Pardon, if they find them fitly qualified for it. But it does not appear that there lies an absolute Obligation upon the Sinner to have recourse to the Priest; so that no Absolution can be had from God without his so doing. In cases of doubt and scruple it is highly expedient to give an account thereof to such as are best provided to resolve them. Nay, in all spiritual Cases whatsoever, it may be of great advantage to make application to the Ministers of the Gospel for their Direction and Prayers. But yet we are not to suppose but that if without doing this any one does truly repent him of his evil ways, and begs God's Mercy, he will be accepted by him.

It is God alone who forgives Sin, neither does he part with such his supreme Authority over his Creatures, altho he has substituted his Priests to declare the assurance thereof to true Penitents; and therefore where-ever he finds a proper Object of Mercy, there he reaches forth Pardon whether any of his Ministers are acquainted with such an ones Condition or no.

It will administer great Comfort to uneasie Minds, to have the Ministers of the Gospel, after a due examination of their spiritual State, to declare in God's Name, that they are Persons to whom the Promises of Forgiveness do belong; but still it is left to their choice, whether they will apply themselves where this Comfort is to be found.

If People will come to those whom our Saviour has appointed to declare Remission of Sins, such as are faithful Ambassadours of Christ will not fail to pub-

lish it to all such whom they find fitly qualified for it; but our Saviour has left no Power in his Church to compel them to it.

They of the Church of *Rome* will needs perswade us that God has tied himself to the determination of his own Priests, and that he will give no Pardon until they have declared the Penitent deserving of it. Now God may, it is true, appoint what means he pleaseth of conveying any Mercy to us; and if he had plainly said, that he would forgive none but such whom his Ministers, after a due Examination of their State and Condition, according to the Rules of the Gospel, had declared capable of Forgiveness, there had then lain an Obligation upon every one of us to have recourse to such his Ministers, if ever we expected the forgiveness of our Sins. But what our Saviour saith in this place of St. *John*, implies no such thing. Neither does *Bellarmine* any where prove (what he so confidently asserts) that the Ministers of the Gospel are so far forth constituted Judges by our Saviour, that all those who are at Enmity with God are bound to have recourse to them for Forgiveness. They may be so far forth said to be Judges, in that upon a due examination of their Condition who come unto them, they are authorized to pronounce the Sentence of Absolution upon all such, whom, according to the Tenor of the Gospel, they find deserving of it: But this does no ways infer the absolute necessity of having recourse to them for their Judgment; or that no Reconciliation can be had with God, without making such an Application to them.

de Pœn. c. 2.

And therefore that is a very ridiculous Inference of *Bellarmine*'s, that because it is said, *Whatsoever*

you

you loose on Earth, shall be loosed in Heaven; therefore it follows, that whatsoever you do not loose on Earth, shall not be loosed in Heaven. Bell. de lib. 3. c.

They who with Sincerity do acquaint his Ministers with their Condition, and upon their acquainting them with it are, according to God's Laws, absolved by them, these have a well-grounded Assurance, that what is pardoned thus on Earth, shall be forgiven in Heaven. But still they are left to their liberty, either of applying themselves thus to God's Ministers for their Judgment, or of confessing their Sins only to God, who, without any such Application, will forgive them if he finds them truly deserving of it.

But to make one step farther, Suppose it should be granted that it were absolutely necessary to make Application to the Priests for the forgiveness of Sins. I observe then in the

Sixth and last place, that notwithstanding this, there would be no Obligation to the particular enumeration of all Sins together, with their Circumstances, which is a thing so rigorously insisted upon by the Church of *Rome*, as to denounce a Curse against all such as declare against it.

For besides that, this oftentimes is impossible as well as very indecent; the great business of the Ministers of the Gospel, in order to their giving any one assurance of forgiveness of Sins, is to examine whether he be truly penitent, which may be done without a particular enumeration of all Crimes whatsoever.

Had God given his Ministers a Power of punishing Sinners according to their deserts, it would then have been necessary that they should have had a particular account of all those several Sins which they had been

guilty of. But their Authority consists not in punishing, but in giving assurance of Pardon, and in order to their doing this, it is not so much necessary to know what kind of Sins he has been guilty of, as what kind of Man the Sinner at present is. How great soever any ones Crimes may have been, if he appears to be one who is heartily troubled for his having offended a good and gracious God; if he has emptied himself of all vain Conceits concerning the best of his Actions; if he depends wholly upon the Merits of our Saviour's undertaking, and gives good reason to believe that he will be more careful for the future in the observance of all God's Laws; such an one may very justly be absolved, altho he who gives him the assurance of forgiveness of Sins has not a distinct knowledg of all his wicked Practices.

It is Impenitence only which can exclude from the forgiveness of Sins; and therefore where nothing of this appears but the quite contrary, there the Sinner may have assurance thereof given, although his particular Faults be only known to God and his own Conscience.

Where Doubts and Scruples arise in reference to particular Sins, there must be a particular discovery thereof in order to the obtaining a resolution of them; but in other cases, if the Sinner expresseth himself truly humble and penitent, that will be a sufficient ground for the Priest's giving him hopes of Pardon, although he is no ways informed concerning all those several Sins which he has ever been guilty of.

Having thus shown what little reason there is to ground this Doctrine of Auricular Confession upon

this

this place of St. *John*, I shall only add, that several of the Writers of the Church of *Rome* have been of the same Opinion; and although the Council of *Trent* has founded the divine right of Confession upon these words of our Saviour, yet that it has not been the traditionary sense of those of that Communion.

Gerhard *Confess. Cath.* Lib 2. par. 3. Art 16. cap. 3. *Dr.* Stillingfleet *Council of* Trent *examin.* p. 122.

The next Text I shall examine, is that of *Act.* 19. 18. *And many that believed came, and confessed, and shewed their Deeds.* Where, by *their Deeds*, *Bellarmine* understands all particular Sins of what kind soever, and that the Confession here spoken of was to St. *Paul.*

I answer,

1. That it does not appear but that the Confession here spoken of was made to God alone, and not to Man.

2. That if it were made to Man, it is not certain whether it was private to St. *Paul*, and not rather publick to the whole Church.

3. That it is most probable that the *Deeds* here spoken of were not a Catalogue of all Offences whatsoever, but only of such as did more particularly respect the use of Charms and Conjurations. St. *Paul* having done many Miracles at *Ephesus*, several Vagabond Jews took upon them to do the like, and *to call over them which had evil Spirits*, ver. 13. but with very ill success, *for the Spirits fell upon them and wounded them*, ver. 16. Upon this the Name of the Lord Jesus began to be magnified, and those who had been accustomed to use Enchantments, being terrified with this Example, became Converts to Christianity, *confessed*

fessed and shewed their Deeds, *i. e.* acknowledged the grievous Crime of being so addicted to Magical Arts as they had been. Now there is a great deal of difference betwixt any ones acknowledging some particular Sins which he happens to be guilty of, and of which the present fear of Punishment has extorted a Confession, and the being obliged to make a Confession of all Sins whatsoever.

4. That altho it should be granted, that all Sins whatsoever were here confessed by these new Converts, yet this makes nothing for Auricular Confession. For we do not deny but that any one for Advice and Counsel may unbosom himself, and discover whatever he has been guilty of, but this we contend, that it is no-where absolutely required by our Saviour. If these new Converts, having sat in Darkness and in the shadow of Death, did discover all their Miscarriages, of what nature soever, to St. *Paul*, and intreat his direction thereupon, they did well. But altho they had not been so punctual in giving an account of themselves, if they had truly repented them of all their wicked ways, God would have forgiven them; and so he will every one else who does the like, altho he should not make such a particular discovery of his Miscarriages to those whom God has appointed to hear such Discoveries, and when they are made to apply his Promises of Forgiveness according as they are found disposed who make them.

Another Text insisted upon by *Bellarmine* and others, is 2 *Cor.* 5. 18, 19. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God*

was

was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them, and hath committed unto us the Word of Reconciliation. From whence it is inferred, that since the Apostles, and consequently their Successors, were to be the Ministers of *Reconciliation*, it was impossible for them rightly to perform such their Office, unless they were inform'd concerning the Nature of that Enmity which is betwixt God and Sinners, and this they could not be, unless they received from those who had offended, a particular account of their Guilt.

To which Inference I reply,

1. That these words are to be interpreted (as they are even by *Cajetan*, and other Popish Writers) of the preaching of the Gospel; the care whereof was committed to the Apostles upon our Saviour's leaving the World. God, by the Sufferings of our Saviour, did reconcile Sinners to himself, and necessary it was that some should be appointed by our Saviour to give notice of this Reconciliation: Upon which account it is here said, *that the Ministry of Reconciliation was given to them*; and *ver.* 19. that *the Word of Reconciliation was committed unto them*, i. e. that they were set apart to publish unto the World, *That God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them.* Of their being set apart for which purpose, St. *Paul* gives further evidence, *ver.* 20. *Now then we are Ambassadours for Christ, as though God did beseech you by us, we pray you in Christ's stead, be reconciled to God.* For here the Apostle exercises that *Ministry of Reconciliation* which was committed to him,

him, but this he does without giving the least intimation of the necessity of Auricular Confession.

2. Suppose the Ministry of Reconciliation, here spoken of, should imply the Authority delegated by Christ unto his Apostles, of giving the assurance of forgiveness of Sins to all such who confess their faults, and are truly penitent, yet this does not imply the necessity of rigorously exacting a particular account of every Sin, with the Circumstances that attend it. For in order to the Ministers of the Gospel thus reconciling Men to God by giving them the assurance of the forgiveness of Sins, nothing is more required than to find out whether they are truly penitent, which may be known without such an exact knowledg of all their Sins.

And here it may not be amiss to take notice, that although they of the Church of *Rome* do exact a particular Confession of all their Sins from those who are within the bosom of the Church, yet they do not require it of such who are without, and only about to be admitted into it: Were an Heathen to be received into their Communion, a general Confession should then serve in order to his being absolved. But after he is once received, then whatever Sin he happens to be guilty of, his Confessor must have a particular account of. As if they did not care what they made the terms of Communion for the gaining a Proselyte, but after they had gained him, were resolved to tie him to the hardest terms they could think of. For otherwise since sincere Repentance is that alone which can give any assurance of forgiveness of Sins, there is no reason why, if this at first gave a Man a Title to

God's

God's Promises upon his entrance into the Church, it might not do the same afterwards without a particular enumeration of all private Sins whatsoever.

Another Text is that of St. *James*, Jam. 5. 16. *Confess your Faults one to another, and pray for one another, that ye may be healed.* Where *Bellarmine* will have *Faults*, to denote all Faults whatsoever; and the Confession spoken of, to be made only to such to whom (he saith) it ought to be made, *viz.* to the Priests.

I answer;

First, That these Words are by some interpreted with relation to those Injuries Men do to one another; and then the meaning of them is, — That they who have injured one another, should freely acknowledg such their Offences, and beg Pardon for what they had done, heartily praying for one another, that so they might be healed, *i. e.* either that the Sicknesses of their Minds might be done away by God's forgiving such their Trespasses upon their forgiving one another, or that their Corporal Sicknesses, which God had inflicted upon them for such their injurious Behaviour, might be removed, and they restored to their wonted healthful Condition.

Secondly, That if the Apostle's words are considered as closely connected to what went before; then the *Faults* here made mention of, are not only Injuries, but any Crimes whatsoever, which God in the beginning of the Church punished with Sickness; and the *being healed*, denotes the miraculous Cure of such upon

their Repentance; and the *praying for one another*, signifies the *Prayer of Faith*, i. e. the Prayer of such, who, from some inward Inspiration, were assured that what they had prayed for, should certainly come to pass. For the case in short was this:

God in the beginning of the Church was wont to punish several notorious and scandalous Sinners with bodily Sickness (as is manifest from 1 *Cor.* 11. 30. *For this cause many are weak and sickly among you, and many sleep.*) And the Apostle St. *James* here directs those whom God had thus punished, to send for the *Elders of the Church*, ver. 14. who were endued with a Power of working Miracles, (*Luke* 9. 1, 2. *Mark* 6. 13. *Acts* 2. 43.) and to acquaint them what they had been guilty of, which might give occasion to God thus to punish them; and if the Elders of the Church, from some inward Inspiration, understood that God, by them, would work a miraculous Cure upon such who were sick, they would then pray over them, anointing them with Oil, and the effect should immediately follow.

Now is there not a great deal of difference betwixt publickly confessing some particular Faults upon such an occasion as this was, and when there was such a Power of healing in the Church, and the being constantly obliged to confess in private to the Priest all Sins whatsoever? But they, who, from *anointing with Oil*, which was nothing else but a Ceremony of the Gift of Healing, could so easily infer the Sacrament of *Extreme Unction*, are to be excused if they have deduced another Sacrament from what is in the same place said concerning Confession.

Thirdly,

Thirdly, That although the Words of St. *James* may be thus interpreted with relation to what went before; yet they may be considered as a general Proposition, deduceable from what the Apostle had discoursed in the 14*th* and 15*th* Verses, concerning those extraordinary Cures wrought by the Prayers of the Elders upon such as were sick; and that because,

1. Here is nothing said concerning *anointing with Oil*, which was only used when any extraordinary Cure was wrought.

2. Because it is not said, Confess to the Elders, but to *one another*; which is a general term, and takes in those of the Laity as well as those of the Clergy.

3. Because there is annexed a known general Duty of *praying for one another*.

Now if the words contain a general Proposition, and that the Apostle, having shown how prevalent the Prayers of good Men are in some cases on the behalf of Penitents, does from thence take occasion to perswade all Christians to acknowledg their Faults to one another, that so by their mutual Advice and Prayers for one another, they may be recovered of all their spiritual Distempers, of what kind soever: there will still be less foundation in this Passage for the Doctrine of Auricular Confession. For then *Bellarmine*'s forced Interpretation [*Confess to one another*, i. e. *you who want Absolution, to those who have power of giving it*] can never take place. But the Confession, here spoken of, must be mutual, of any good Christian to another: and it may as well be inferred from the latter Exhortation, to *pray for one another*, that none but the Priest

is to put up Prayers unto God for us, as from the former, that we are only to confess to him.

The last Text in the New Testament which *Bellarmine* does more particularly insist upon, is that of St. *John*, 1 Joh. 1. 9. *But if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

To which it may be replied:

1. That he himself is so modest as to assert Sacramental Confession to be only probably inferred from this place.

2. That he grounds this Probability upon the Supposition, that in the 20*th* of St. *John*, ver. 23. *Whose-soever Sins ye remit, they are remitted*, &c. Confession is determined to be of absolute necessity; and therefore that when it is here said, that *God is faithful and just*, it is with respect to the Promise by him there made, of pardoning all such who confessed their Sins to the Priest, and none else; whereas has been shown, the necessity of Auricular Confession cannot be proved from that Passage.

3. That the Confession, here spoken of, is (according to the Interpretation of some of the best Popish Commentators) to God alone, and does denote not a particular recital of all Sins whatsoever, but an humble acknowledgment (like that of the *Publicans*, Luk. 18. 13.) of having offended God, in opposition to their Presumption, who (like the proud *Pharisee*, Luk. 18. 11, 12.)

11, 12.) rely too much upon their own Merits, and (as it is expressed in the Verse precedent) *say they have no Sin.* 1 Joh. 1. 8

Having thus examined those Texts wherein Auricular Confession is supposed to be directly proved, I might with good reason pass over such wherein it is declared to be only prefigured.

1. Because *Bellarmine* himself confesseth, *that Arguments, which carry any force or efficacy along with them, can be fetched only from the literal Sense of the Scriptures.* Bell. de Verbo Dei lib. cap. 3. Convenit inter Nos & Adversarios ex sensu literali sensus peti debere argumenta efficacia.

2. Because when the thing it self is not to be found in the Scriptures, it is to no purpose to talk of its being prefigured. If neither those Texts which I have examined, nor any other, do clearly show Auricular Confession to be of Divine Institution, of what use can it be to appeal to other Scriptures for the finding out some resemblances of it?

But however, that all pretence of Argument from Scripture may be wholly removed, I shall likewise briefly consider the several Figures of Auricular Confession set down by *Bellarmine*, and from him borrowed by the *Catholick Scripturist*, and other Popish Writers.

The first Figure of Auricular Confession is fetched from *Gen.* 3. & 4. where God is said to require a Confession first of *Adam*, and then of *Cain*, by an Angel, the Representative of the Priest under the Gospel. Bell. de Pœn. lib. 3. c. 3.

I answer: The Confession, here spoken of, was made only to God, and that the Voice of one walking in the

the Garden (*Gen.* 3.) said by *Bellarmine* to be the Voice of an Angel, was the Voice of God: For it was the Voice of him who gave the Commandment about not eating of the Tree of Life (*ver.* 11.) and the Voice of him who gave the Woman to the Man, *ver.* 12.

n. à Lap. oc.

The second Figure is found in the 13*th* and 14*th* Chapters of *Leviticus*, where the Leper coming to the Priest to receive his Judgment, whether he were clean or no, is supposed to prefigure the Sinner's coming to Confession to the Priest under the Gospel.

But there is a great difference betwixt these two.

1. Because the Leper's coming was publick; but the Confession required is private.

2. Because the Leprosie was but one particular Disease; whereas Auricular Confession is an enumeration of all Sins whatsoever.

3. Because the Leprosie was visible in the outward parts of the Body; but Auricular Confession is not only of open and scandalous Sins, but of the most internal and secret Faults.

4. Because the Leper came for Judgment, whether he were clean or no; but the Sinner who comes to Confession, comes to be made clean, *i. e.* to be absolved.

5. Because the Leper came when he himself was not certain whether he was infected with the Leprosie

or

or no; whereas in Auricular Confession, the Sinner is supposed to be conscious of the Sins which he is to confess.

6. Because the Priests in the Old Testament are Types not of the Ministers of the Gospel, but of our Saviour, who is the Christians only High-Priest.

The Third Figure is fetched from *Numb.* 5. 6. *Speak unto the Children of* Israel, *When a Man or Woman shall commit any Sin that Men commit, to do a Trespass against the Lord, and that Person be guilty.*

Ver. 7. *Then they shall confess their Sins, which they have done: and he shall recompence his Trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.*

I answer;

1. That it is not necessary that every Ceremony or Passage in the Old Testament should prefigure something in the New; nor that if Confession under the Gospel were prefigured in this Passage, it should be Confession to any other but to Christ alone.

2. That here is no mention made of a particular enumeration of all Sins whatsoever. The *Touch-stone of the Reformed Gospel* asserts, that by *confessing their Sin*, is to be understood *their Sin in particular*; and we could agree with him, if by *their Sin in particular* he understood (as he ought) that particular Sin whereby any one had injured his Neighbour, and not all particular Sins whatsoever. Pag. 39

The

The *Catholick Scripturist* instancing in this Passage for the proof of Auricular Confession, cries out, *Behold Confession! Behold Restitution!* Which last words show that he supposed the *Recompense* here spoken of, to be a Recompence for some Injury done; and if so, then has the Confession here spoken of, respect likewise to such an Injury, and not to all manner of Sins of which any one happens to be guilty.

Pag. 173.

The fourth Figure mentioned by *Bellarmine*, is in Mat. 3. 5, 6. *Then went out to him* Jerusalem, *and all* Judea, *and all the Region round about* Jordan, *and were baptized of him, confessing their Sins.*

I answer;

1. That Confession here spoken of, is of such as were to be baptized; but Auricular Confession is required of such as are already baptized, and therefore it may be as well inferred from hence, that Men are often to be baptized, as that they are often to confess.

2. That this Confession was voluntary; but Auricular Confession is declared to be of absolute necessity.

3. That this Confession was publick; but Auricular Confession is private to the Priest alone.

4. That by confessing their Sins, can be only meant an owning themselves (as *Cajetan* and other Popish Commentators do affirm) to have been great Offenders; it being impossible to suppose that ever St. *John* Baptist could

could have heard the particular Confessions of all such who came to his Baptism.

The fifth and last Figure is fetch'd from St. *John, ch.* 11. 44. *Loose him* (Lazarus) *and let him go.* Where *Bellarmine* makes *Lazarus* his coming out of the Grave, to denote the Sinner's coming out of his Sins by Confession; and the *loosing him*, to express the Power of Absolution in the Priest.

I answer;

1. That *Alphonsus de Castro* having shown that no proper Argument for Confession can be fetched from the History of sending the Lepers to the Priest, adds that *the like may be said of what our Saviour spoke to the Apostles concerning* Lazarus; and that *Maldonat*, another Popish Writer, asserts, that they do not build Sacramental Confession upon this place, *i. e. upon the Sand*, but upon that other Passage, *Whose-soever Sins ye remit, they are remitted*, &c.

Simile est illud quod de Lazaro resuscitato, Christus dixit Apostolis: Solvite eum, & sinite abire. Maldonat. in loc.

2. That our Saviour's Words do properly denote nothing else but the untying those Grave-Cloaths wherewith *Lazarus*, having been dead and buried, was bound; and although an ingenious Fancy may apply them to Confession and Absolution of Sins, yet this does not prove either of them (especially as practised in the Church of *Rome*) to be of Divine Institution.

3. That our Saviour spoke not only to his Apostles, but likewise to other Standers-by, who by untying

Lazarus, were to be Witnesses of the Miracle wrought by him; and therefore if Absolution is here prefigured; it is prefigured to be in the People as well as in the *Priest*, and every private Person may from hence be concluded to have a Power of remitting the Sins of those who confess to him.

Having thus considered all the most material Passages, which the Defenders of the Church of *Rome* insist upon for the proof of Auricular Confession, I shall conclude with these following Observations.

First, That besides such Writers of that Church, who (as we have observed) do deny the several Passages before-mentioned to have any relation to Auricular Confession, there are others of the same Communion, who have positively declared that it cannot

Fourthly, That there are in the Scriptures many places which do plainly declare Confession to God to be sufficient, as well as Instances of such as have had their Sins forgiven them upon their Repentance, without a particular enumeration of all their Faults, as in the case of the Prodigal Son, *Luke* 15. 18. of *Zacheus*, *Luke* 19. 8. of the Woman that was a Sinner, *Luke* 7. 48, &c.

Isa. 1. 16, 17, 18.
Ezek. 18. 21, &c.

THE END.

LONDON,

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[redacted]

The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of Their Doctrine

OF

SATISFACTIONS.

PART I.

IMPRIMATUR.

Aug. 16. 1688. *Guil. Needham.*

THE Church of *Rome* having advanced a certain Doctrine of *Satisfactions*, which they maintain to be founded upon several Places of Holy Scriptures, the design of some following Pages is to observe the meaning of those Places, and whether they be a sufficient Foundation of such a Doctrine. But for the better Advantage of this Design, that I may perform it with more Perspicuity, I shall discourse of these *Satisfactions* in some latitude, and explain some things that are previous, and in order to a right stating of those Scriptures which are brought for the proof of them,

I. I shall give an account of this Doctrine of *Satisfactions*, as it is asserted in the Roman Church.

II. I shall observe the Grounds and Arguments it is founded upon.

III. That these being removed, or there being no Satisfactions for such Purposes, as they maintain them, I shall observe the Reason of Afflictions, and voluntary Chastisements or Penances, which are the Matter of Satisfactions, in the Church.

IV. And so come in the fourth place, to explain those Texts of Scripture which they produce for this Doctrine.

V. And, lastly, shew the Original of it, when it began, and was established in the Church.

I. To give an account of this Doctrine of Satisfactions, which is this, That God, upon the exercise of a true Repentance, through the Mercy of his own Nature, and the Satisfaction of Christ's Sufferings, remits the Guilt, and eternal punishment of Sin; but leaves a Debt of some Temporal Pains to be undergone by us, which we are to expiate, and satisfy for, either in the Afflictions of humane Life (as they are the Dispensations of Divine Providence) or in some undue Performances, and voluntary Penances of our own; which if we do not, they still remain upon us as a necessary Suffering in the other State. And by these Afflictions, or in these Penances, they affirm, that we can truly satisfy for the temporal Penalties of our Sins, which are still retained, or required from us after the Remission of their eternal Punishment.

Now all this is to be understood in respect of such Sins as are committed after Baptism; for those that are

ante-

antecedent to that are wholly cancelled thereby in that fuller Application of Christ's Sufferings; and those Persons that immediately die, after the Benefit of that Sacrament, as they are capable of no punishment in this Life, so they are secure from the Purgatory of another in the notion of these Authors. As if Remission of Sins, and the Application of Christ's Sufferings did not belong to a true Repentance, without which even Baptism it self of adult Persons would signify nothing; (*Acts* 2. 38. & 3. 19.)

This is the Sum of the Roman Doctrine in this Particular: The Professors of that Church very nicely distinguish the punishment of Sin into Temporal and Eternal, the latter of which they affirm to be remitted to all true Penitents through the Efficacy of Christ's Sacrifice; but the former to be payed and satisfied for in their own Persons.

This Doctrine hath a general Consent to it, although they differ in some certain Notions and Definitions about it, some maintaining that the Guilt of Sin, or the Offence of the Divine Majesty is remitted through Contrition alone, or in the Benefit of Absolution added thereto, and that the eternal Punishment in the Virtue of the Keys is changed into a Temporal, which Works of Satisfaction are necessary to the Discharge and Removal of.

Others think that both the Guilt and Eternal Punishment are remitted through Contrition, but that an Obligation still remains to some Temporal punishment in the order of the Divine Mercy, which the Gospel-Ministers in the Authority of their Priestly Office can remit one part of, and injoin some Penances as a Satisfaction for the other.

Now some distinguish in Sin, between the Offence thereof, or Aversion from God; and inordinate Appetite, or Conversion to the Creature: and for the first they say, being infinite, as it respects, or is an Affront of an infinite Majesty, none can satisfy but the Man Christ Jesus; and therefore this is only forgiven thro' the Faith of him, and his Performance on our behalf; but for the other, which is only a finite thing, every Person may satisfy in his own Action, through the Assistance of the holy Spirit which enables him thereto.

And as to the Efficacy of these Satisfactions, some modestly affirm that they only apply the infinite Satisfaction of Christ to us, and are effectual as they are joined through Faith to his Passion. Others maintain that they have no Value from Christ's Passion, which they would not have in their own Nature, though the Influence they are performed by, were obtained in another Means, or Conveyance to us.

However 'tis their general Doctrine that they are equivalent in themselves to the Temporal Penalties due to Sin, and obtain in a commutative manner, the Remission of them, as they are acted from the Graces of the Holy Spirit, which being an infinite Principle in our Souls, makes the Performances that derive from them, fully answerable to the Demerit of Sin, and a proper Satisfaction on our part for it.

Now it is observable, that the Council of *Trent*, which is now the Canon of the Roman Church, determines nothing among these Niceties of School-Authors; but only affirms in a general manner, that a Temporal Punishment is still due to Sin, after its Guilt, and eternal Punishment is cancelled in respect to Christ's Merits, which must be undergone either in the Chastisements of this Life, as they are inflicted by Divine Providence,

dence, or some undue Works, and voluntary Penances upon our selves; or else it remains upon us as a necessary Debt in another World, which we must pay to Divine Justice, before we can enter into the Blessedness of that State; but that by a patient sufferance of outward Afflictions, or Works of Penance upon our selves, we can fully satisfy the Justice of God through the Merits of our Saviour, and redeem that temporal penalty, or obtain a compleat Remission of the whole punishment and Guilt of Sin. And therefore these Satisfactions, as they are defined by Afflictions, or Works of Penance; so they are called Compensations of the Divine Offence, and accounted not only as proper Remedies of ill Habits, or Preservatives against fresh Miscarriages afterwards; but punishments of past Sins in order to the forgiveness and pardon of them. And that by this Means in the Help of Divine Grace we can purchase that Pardon, or fully satisfy, by way of equivalence, for the temporal penalties of our Sins. And not only so, but that we may perform more than is necessary upon that account, or found an Overplus of Satisfactions, which through the Communion, or intimate Relation of Christian People, they all being Members of one Spiritual Head, may be applied to the Advantage of others; upon which account the Saints may be called our Redeemers, as they deliver us from the Debt of temporal Punishment by the payment of it themselves, according to *Bellarmine, lib. 1. cap. 48. de Indulg.*

Concil. T. P. 124. de Indulg. c.6. *fw* p. Exam. p. 206.

Bell. Ibid. 1.

Now this Doctrine does suppose many things:

1. That Sin is not wholly pardoned altogether as to its Guilt and Punishment; but some part of the Penalty due thereto still remains after the Pardon or Remission.

2. That

2. That we can add to our Christian Duty, and arrive at a state of Vertue above the Precept, or perform undue Works, and more than is requisite, upon the account of our former Sins. And,

3. That these Performances, or undue Works, can satisfy the Divine Justice for the Remains of Temporal punishment due to Sin after its Pardon and Forgiveness, through the Efficacy of Christ's Sufferings: Nay that they can satisfy in such an abundant manner as may be communicated to the benefit of other People.

1. Now as to the first of these, that certain Temporal Pains or Punishments are still left as a just penance after the remission of Sin as to its Guilt and eternal Punishment.

This is, first, contrary to the Gospel-Covenant in the Sacrifice of our Saviour; *Heb.* 8. 12. *I will be merciful to their Unrighteousnesses, and their Sins, and their Iniquities will I remember no more*; that is, upon the term of a true Repentance, and in the special means of applying Christ's Benefits, *the Laver of Baptism*, and Regeneration, their Sins will I remit, as so many cancelled and discharged Debts, and deal with them as if they had persisted perfectly innocent, or never been guilty of Sin at all; according to the Doctrine of St. *Peter* to the obstinate *Jews*, Acts 2. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of Sins.*

And we may be convinced of the latitude of our pardon from God by those Scriptures, where our Sins are compared to Debts, upon which account we are said to be Debtors, and the remission of them is denoted by the remission of a Debt, as *Matth.* 18. 13, 14. In the Parable of a King that would reckon with his Servants, where, upon the humble entreaty of one of them,

them, 'tis said, *That his Lord was moved with Compassion, and forgave him the Debt.* And *Mat.* 6. 9. that Petition in our Lord's Prayer is thus expressed, *Forgive us our Debts, as we forgive our Debtors.* Now as we cannot imagine that he answers this Precept, or the qualification of Forgiveness at God's Hands, who remits a part of his Brother's Trespasses, and revenges or challenges a Recompence for the rest, but that a plenary Remission is injoined hereby, that we receive our offending Brethren into all the Beneficence or kind effects of Christian Charity; so neither can we interpret the Divine Mercy concerning a part of our Offences, when God declares in an indefinite manner, that he will *forgive us our Debts*, or that he does forgive them in regard to Christ's Sufferings, according to the Apostle, *Col.* 3. 32. where he also sets forth our Christian Duty by way of Simile, *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Now as Forgiveness denotes the removing of the Punishment, so that cannot support the Roman Doctrine, which they commonly say, that God forgives the greatest part of the punishment of Sin in regard to what he requires of us according to the Relation of eternal and temporal pains to one another, seeing there is no mention of this in the Revelation of God's Word, which is the only measure of our Knowledg concerning the Mercy and free Emanations of the Divine Nature; and seeing this derogates from the performance of our Saviour, and leaves but one part of our Redemption to him, whose purchase it wholly is, and whom it does intirely belong to; (of which more afterwards.)

Nor is this reconcileable to the ordinary Acception, and custom of Speech among Men, to remit any thing,

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yet demand the solution of one half of it; as it is inconsistent with the use of those Words which the Scriptures express this thing by, which signify freely to pardon without any thing of equivalent, or compensation thereto, (χαρίσεσθαι) and to put away or remove from one, (ἀφιέναι) or when it passes into a third Person; *liberare debitorem per acceptilationem & dicere acceptum fero*; to set free a Debtor by an Acquittance, wherein the Creditor does declare that he is satisfied as much as if he had received the full paiment. This is the acception of the Word among prophane Authors, and may be best explained as to its importance among the Penmen of the holy Scriptures, by St. *John*, where he joins this with the opposite Word (κρατῆν) to hold or retain, *chap.* 20. 23. *Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained*; that is, those Persons whom ye the Apostles rightly receive into the Communion of the *Church*, upon the profession of a true Faith, and Repentance of their past Sins, they shall partake of all the Advantages and Priviledges *thereof*, Remission of Sins, a more plentiful influence of God's Spirit and eternal Happiness, afterwards; and those Persons whom ye exclude from that Communion, as truly wanting a Christian Habit in their Minds, shall still remain under the consequence of their Sins, both in this and the other World.

And those other Places of holy Scripture, which declare the pardon of Sin to be a gratuitous and free thing, cannot be accommodated to this Doctrine, as *Rom.* 3. 24. *We are justified freely by his Grace, through the Redemption that is in Christ Jesus.* And *Eph.* 1. 7. *We have Redemption through his Blood, the remission of Sins, according to the Riches of his Grace*; that is, our Sins are freely pardoned in the Benignity of the Divine Nature, through

through the Ransom of our blessed Saviour; but how can that be gratuitous and free, or what Relation has it to the *Benignity* of the Divine Nature, when we suffer half of the Punishment due to Sin, and as it were, purchase *it* by that Means?

And those Expressions among the Prophets, of *God's blotting out Transgressions as a thick Cloud*, whensoever any truly repents of them, *Isa.* 43. 25. & 44. 22. *his subduing our Iniquities, and casting our Sins into the depths of the Sea*, Micah 7. 19. Psal. 103. 12. his promising Life to the penitent Sinner, whatsoever his Miscarriages have been before: These cannot consist with an Obligation still left to some Penalties for past Sins, but must needs import a full exemption from all Sufferings, *by way of Punishment*, upon that account, as well temporal as eternal, either of which are not reconcilable to such Expressions, nor would it be a *blotting out Transgressions*, where some of the Punishment is still retained.

And more expresly, as a refutation of this Doctrine, *Rom.* 8. 1. *There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*; that is, those who endeavour in an honest compliance with Divine Grace, to subdue their carnal Affections, and follow the Dictates of their Spirits, and the more certain Suggestions of the Spirit of God, as those are displayed upon that Principle, and intermingled or blended with it; such Persons, although they be guilty of many Miscarriages, as the necessary Results of humane Infirmity, yet in the efficacy of Christ's Sacrifice they shall be fully acquitted and discharged therefrom, so as no Condemnation shall ensue, nor any punishment temporal or eternal. This is the notion of the Words, that thrô the means of Christ's Sufferings, we are rescued from the penalties of our Sins, and this Be-

nefit is only applied to those Persons that pursue a Gospel-Life, and are only chargeable with the lapses of humane Nature, or truly repent of deliberate Sins. And those following Words have the same importance, *ver.* 34. *Who is he that condemneth? 'tis Christ that died, or rather that is risen again*; that is, 'tis an unreasonable thing to condemn or adjudg to any punishment the pious Professors of Christ's Name, seeing he has suffered upon their account, and payed the price of their Redemption.

And 'tis a more plain Affirmation of our Impunity, as also of the Means by which it was purchased, and acquired for us, that of the Apostle in two parallel places, *Gal.* 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*: And *God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him*; that is, the Death and Sufferings of the Man Christ Jesus being so righteous as he was to the utmost rigour of the Law, were upon our account, to redeem us thereby from the just demerits and stipend of our Sins, that he being treated as a sinful Man, we should be considered upon the exercise of a true Repentance, notwithstanding the many Failures we are guilty of, as righteous Persons, and wholly acquitted from the penalties due to them. For if there should be any remainder of so much as a temporal punishment unremoved by this Mediation of our Saviour, it could not be said in an indefinite manner, that he hath *redeemed us from the Curse*, or that *we were made the Righteousness of God in him.*

And pursuant to this purpose is that other place of the Apostle, *Rom.* 5. 1. *Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ*; that is, being arrived at the *due Improvement of a Christi-*

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an Faith, such as belongs to the farther Discoveries or Revelation of the Gospel, which will carry us to a higher advancement of Holiness of Life, as we are possessed of a higher degree and proportion of it; we being arrived at this Christian Faith, the most powerful inducement of a vertuous Conversation, shall be rescued from the penalty of our past Sins, or have Peace with God, through the Atonement of his Son, and be no longer in a state of Displeasure or Enmity with him.

All these places plainly manifest that when we have arrived at the qualifications of Forgiveness, according to the tenour of the Gospel-Covenant, we are fully exempt from all Sufferings upon the score of former Sins, and have no remains of any sort of Punishment to be undergone by us, the whole guilt and the whole punishment being both remitted and relaxed together.

And, moreover, as it would argue Insincerity and Unfaithfulness in God to deal with us so expressly contrary to his own Declarations in his holy Word, so it would likewise be a plain repugnancy to his Justice. He has been graciously pleased to confirm and ratify a New Covenant with Mankind in his Son, in which he has promised upon certain terms of Faith and Repentance, to constitute him a Sacrifice for us, and transfer the punishment of our past Sins to him, or indemnify us through his Sufferings: Of which we find an express account in many places of holy Scripture; thus in that particular Prophecy to this purpose, *Isa.* 53. 4, 5, 6. *Surely he hath born our Griefs, and carried our Sorrows; he was wounded for our Transgressions, he was bruised for our Iniquities; the chastisement of our Peace was upon him, and with his Stripes we are healed*, &c. *the Lord has laid on him the Iniquity of us all:* and *ver.* 12. *He was numbred with the Transgressors, and he bare the Sin of many*, &c. part of

which is cited by St. *Peter*, 1 Epist. 2. 24. *His own self bare our Sins in his own Body on the Tree, that we being dead to Sin, might live unto Righteousness, by whose Stripes we are healed.* And so the Apostle to the *Hebrews*, chap. 9. 28. *Christ was once offered to bear the Sins of many.* And *Christ hath once suffered for Sins, the Just for the Unjust*, 1 Pet. 3. 18. And he is described by the Baptist, *the Lamb that taketh away the Sins of the World*, Joh. 1. 29. And in those places mentioned before, *He was made a Curse for us, and he was made Sin for us*; that is, according to the Idiotism of the Hebrew Language, he was a Sacrifice for our Sins. Now then our Ransom being paid in Christ, or he having suffered the full demerit of our Sins in our room, as having no foundation of Sufferings in his own Person, we are fully acquitted from that Debt, if we only perform those terms, which in the dispensation of the Divine Wisdom apply those Sufferings to our account, or transfer the benefit thereof to us; and it would be an Instance of Injustice to require a Satisfaction of penitent Sinners for their past Misdemeanours, as it would be for a Creditor to demand that Debt from any Person, which his Surety had discharged before either in kind or in something else of a higher value.

And then this depreciates the infinite paiment and satisfaction of Christ, if there be still some temporal pains left to us upon the score of former Sins, which we must sustain in our own Persons after a true Repentance of them, then Christ did redeem us but in part, and did not wholly satisfy for us, which must either be chargeable on the Divine purpose, and so would be a plain Collusion in the God of Truth, or on the Inefficacy of Christ's Sufferings, as if they were insufficient to compensate the Divine Justice, or to purchase our Impunity

punity, and some Satisfactions of our own were to be joined with them to render them adequate upon that account.

But then they say that Christ immediately satisfied for the eternal punishment and guilt of Sin, and immediately for temporal pains likewise, in as much as he obtained such an influence of Divine Grace, by which we may satisfy our own selves.

Which Doctrine, as a fuller evidence of the Absurdity of it, ascribes this Satisfaction to the Person of the Father as his Act, who was the Object thereof, or whom it was offered as an Atonement to, in as much as he being the Root of the Divine Nature did communicate, by an eternal Emanation, those Powers to Christ, which enabled him to satisfy for us. But if it must be ascribed to Christ who performed that bitter Instance, or as himself speaks in the Prophet, *who trode the Wine-press alone* of the Wrath of God, *Isa.* 63. 3. then it is a dangerous thing thus to diminish the inestimable Value of his Sufferings, and deprive him of the Merit of one half of them by a sacrilegious reference to our selves; which would induce one to believe no Satisfaction at all, and so detain one under the horror of his Sins, or prevent the happy confidence of remission of them, and the Saving Graces of God's Spirit to enable him against them for the time to come.

And it is also bold and venturesom to assert such a Doctrine as has no support in holy Scripture, there being no-where any mention there of this half-Satisfaction, or that Christ satisfied for the whole Guilt of our Sins, but not the whole punishment of them; but that he universally suffered for Sin, and entirely dissolved the Obligation thereof. The Apostle says, *Col.* 2. 14. *That he blotted out the Hand-writing of Ordinances against us,*

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which was contrary to us, and took it away, nailing it to the Cross. But if a company of temporal punishments still remain to be satisfied for in our own Persons, which were not expiated in Christ's Sufferings, then the Handwriting is still unremoved, and in force against us.

But moreover there are several Absurdities in this Doctrine upon their own Principles; first, that venial Sins, as they stile some, only having a temporal Punishment belonging to them, which must always be suffered and satisfied for in our own Persons, are not included in Christ's Sacrifice, and such Persons as are only guilty of those, have no benefit there-from as to the Pardon obtained by it: which is a direct repugnancy to the Apostle, 1 *John* 1. 7. *If we walk in the Light as he is in the Light, the Blood of Christ Jesus cleanseth us from all Sin*; that is, every Sin is acquitted and pardoned to us thro' him upon a due disposal, and qualification in our selves.

And they maintain, that Sin is wholly remitted and pardoned in Baptism, both as to the Guilt and Punishment of it: which is a flat Contradiction to their other Assertion, that we must satisfy our selves for some part of the punishment of Sin, notwithstanding the infinite Payment and Satisfaction of Christ; for the efficacy of Baptism does wholly derive from Christ's Satisfaction, and we partake of nothing in that Sacrament, but what is the Purchase and Influence thereof, and therefore seeing the temporal pains of those Sins, that were acted before, are remitted in Baptism; it plainly follows, even upon their Principles, that Christ's Satisfaction is applicable to the whole penalty of Sin, and no portion thereof is left undischarged by it. But 'tis the fate of an erroneous Doctrine, that one always falls into contradiction in the Defence thereof, which Truth alone, from the Uniformity it carries to all the Parts and Branches of it, can secure us from.

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And whereas they affirm that Christ satisfied for the eternal punishment of Sin, and that mortal Sins have only such belonging to them. This would make the circumstance of such Persons, who have been guilty of these, after Repentance, and the Application of Christ's Sufferings in the Sacrament, much better, than what is the Portion of less Offenders, which is Confutation enough only to mention.

But then sometimes they say, to salve this (with what consistency let themselves consider) that although God requires a certain punishment, either here, or in Purgatory, from the truest Converts, yet he exchanges an immense Debt for a little Sum, and only inflicts some temporary Sufferings for eternal Misery. This indeed, if he should do of his own Benignity, as it was to accept of a Surety and Mediator for us at the first, without any Paiment or Solution made, would have been an Instance of great Grace; but seeing he has accepted of a Surety, and the whole account is cancelled in him, he cannot rightfully challenge any share or portion of it over again; and the smalness of the Challenge does not at all help the matter, seeing 'tis the same Injustice although less Injury, to demand a parcel only where all was discharged and paid before, as to insist on the whole Sum.

And if this be so contrary to the Justice of God, it is much more so to the benignity and immense Goodness of his Nature. For seeing the Scriptures every-where teach us (as they also confess themselves) that God, through the performance of our blessed Saviour, is no more an angry Judg, but a compassionate and loving Father, and that *his Love* does far exceed the strongest Affection in human Nature of Parents to their Children, *this* being abundantly with more concern in him, altho devoid of Fondness & Passion, it cannot be imagined how that

that unusual Severity should consist with that strength of Affection; that he who has remitted eternal Death to us most deserving of it, should yet require those Penalties from us which are inconsistent with the notion of remission of Sins, or which, if the Offence be forgiven through the Merit of Christ's Sacrifice, we are no ways under the Obligation of.

Thus *the Doctrine of some remains of temporal Punishments*, after the pardon of Sin, as to its Guilt and eternal Consequence, is expresly contrary to abundance of Places of holy Scripture, *which* being a matter of God's free Bounty, is only to be known & observed therefrom.

It is also repugnant to the Divine Justice to demand a Debt twice over that in our own Act and Performance, which was already satisfied for by the great Oblation of Christ Jesus for the Sins of the whole World.

It also depreciates the infinite Value of this Oblation, when it is not allowed to extend to the *whole demerit* of our Sins, but we must atone for one part of *it* in our own Persons.

'Tis likewise inconsistent with the Fatherly Affections, and Kindness of God through Christ Jesus, to punish those whom he has admitted to Reconciliation and Friendship in regard to his Sufferings. From all which it plainly follows, that there is no reserve of temporal Punishment left to Sin after the pardon and forgiveness of it, through the Efficacy of Christ's Sufferings, and the qualification of a true Repentance on our part, which was the first ground of the Doctrine of Satisfactions.

The second is that we can supererogate with God; that is, that we can arrive at a state of Vertue above the Precept and Obligation of our Christian Duty, or perform undue Works, and suffer more than the Demerit of our former Sins. Which we shall

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find quite impossible both in respect *of Action, and Sufferings.*

As to the *former*, the entire use of all our Faculties belongs to him, from whom we received them, or who made and framed us in these admirable Advantages of reasonable Creatures; there is nothing that we can perform or do, that can exceed such great Obligations on our Side, the utmost effort of our reasonable Powers in his Service, and to his Glory is no more than a just Gratitude, or equitable discharge of our selves to him, nor is this above our Christian Rule, or the express definition of our Christian Duty; *Mar.* 12. 30. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.* Which Love of God as it contains all Christian Vertues as to its latitude (*John* 14. 15. & 21. 23. 1 *John* 2. 5. & 5. 3.) so being expressed in such a manner, does declare the highest degree and advancement thereof. And 1 *Pet.* 1. 15. *Be ye holy in all manner of Conversation, as he who hath called you is holy.* From which two Places we may infer that those who are commanded to exert themselves upon God in such a manner, in the utmost stress of all their Faculties, Understanding, Will, and rational Affection, and are also enjoined to approach the great Exemplar of all Holiness, as near as they can in a careful imitation and conformity thereto, they are obliged by way of Precept to the highest perfection and degree of Vertue, according to the capacity of humane Nature. Indeed the advancement of our Vertues is not just the same height to all People, but must be supposed of a great latitude in regard to the several Tempers of Mankind, which being in such a difference as they are, make it impossible that all should attain to the same Perfection, as to the matter of their Vertues, or conquest of them-

ſelves. Though they may advance as far upon their Temper, having a greater ſtrength of animal Affection to combate withal, yet they do not all ſtand in the ſame elevation or degree of holy Habit with one another.

And this difference in our ſelves of the force of the animal Affections in different Perſons will explain thoſe Texts of Scripture which the Romaniſts bring for the proof of undue Works, and refute ſuch a Doctrine, as *Mat.* 19. 10, 11, 12. the plain Interpretation of which is, that thoſe Perſons in whom the incitements of Fleſh and Blood are leſs prevalent; ſo that they may the more eaſily obtain a Conqueſt of them in a due guard of themſelves, and the proper means of reducing their Bodies into a managable Habit, conſtant Temperance, frequent Faſting, and the uſe of intenſe Prayer to ſupply the defects of our own Strength, by a more liberal Influence of Divine Grace; thoſe that can attain this in the better Advantages of Temper or Grace that they may have to this purpoſe, upon which account they'l be more delivered from the entanglements of this World, and in a better freedom for the exerciſes of Religion; as St. *Paul* acquaints us, 1 *Cor.* 7. they ſeem to have a Precept to this freer ſtate of holy Celibacy, *ver.* 12. *He that is able to receive it, let him receive it*, and not only counſel or adviſe thereto.

And that other Place, which they explain of a voluntary Poverty, concerning the young Man, *Mat.* 19. 21. *Go, ſell all thou haſt, and give to the Poor*, has this Leſſon and meaning in it, that we ſhould be conſtantly affected to relinquiſh our whole Eſtates, whenſoever they hinder us in any inſtance of a Chriſtian Vertue, that we cannot expreſs becauſe of them, a due Obedience to any Doctrine of our Saviour: When we obſerve too great an adherence to theſe things, that our Affecti-

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ons are too deeply engaged in them, and our dependance setled upon them, so that they exclude a due Faith and Trust in God, or our necessary compliance with some discoveries of his Will to us. This is the same importance with that other place, to take up our Cross, and follow Christ, and is a Precept still to all Christians in the Sufferings of the Church, or *in times of Persecution for the Truth's sake*, that we renounce our temporal Enjoyments when they stand in competition with *that*, and we cannot jointly preserve both.

Indeed as to the instance of Christian Charity we ought to give liberally in a constant reliance on God's Providence, and the Reward of eternal Glory at the last, according to our Saviour, *Luke* 6. 38. *Give, and it shall be given you*, &c. But we ought to observe a certain proportion according to the Store we are blessed withal, so as to reserve a due Competency for our selves, such as may answer the Conveniences of Life, without any provision for the Luxuries of it; as the Apostle advises, that others be not eased, and we burdened, 2 *Cor.* 8. 13.

This is the Doctrine of the Place, that we ought to relinquish all, either in case of an express Command to this thing, or by way of consequence, when there is such an Incompetency between the holding of our Estates, and the Profession of any Gospel-Truth, that we cannot retain or enjoy both of them. So that it is a Precept still in its true Relation, as it denotes a transcendent Love and Affection to Christ above all things else, and not a state of voluntary Poverty, which may often prevent us of an Act of Beneficence, when we thus divest our selves of the capacity of it. And altho the Romanists frequently boast of their many Examples of a voluntary Poverty, yet they always in so much wisdom part with their Possessions, as to procure a cer-

By entring Monastery, or like.

tain Subsistence in some way or other *, and not be cast upon the unseen Supplies of Divine Providence by that means; and they also ascribe such a Merit to them, and make such Challenges thereupon from Divine Justice, that they are rather instances of spiritual Pride than true Humility, and so cannot be thought to have such a Perfection or Reward in them. And then if we consider the definition of our Duty in a farther latitude, the Precepts of God are in such a degree, & prescribe such an absolute Perfection of our Behaviour, that in this present composure of Flesh and Blood we can never attain or reach to it. To love our Enemies, so as to have no intention of Revenge to them, or be hindred in any Instances of Beneficence towards them, when it happens in our way: And to *love our Neighbours as our selves*, to be indifferently affected to the Possessions of this World, so that we can be contented with our own Portion and measure of them whatever it be; or part with them all in the defence of a righteous Cause, not to entertain a motion of Concupiscence in our Hearts, or the fancy of any other thing, which being performed and brought into Action, would be a Sin. These are such heights and advancements of Vertue as we can never ascend to, much less exceed and lay a Merit of Supererrogations, or undue Performances thereupon.

And as to the second thing, that we can suffer more either in the chastisements of Divine Providence which we patiently submit to; or in voluntary Inflictions upon our selves, than the demerit of our Sins, so as to be a Satisfaction for them, or a Treasure for those of other People, will appear very absurd, when we consider the abominable Nature and Desert of Sin, the infinite Majesty, and the infinite Goodness, and the infinite Assistance of divine Grace, which in the highest Instance

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of Ingratitude, it is committed and acted against. And that there is no Equivalency in the Sufferings of this Life, to the Reward of Heaven, so as to purchase it, either for our selves, or other People, the Apostle gives us his Opinion, *Rom.* 8. 18. *I reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us.*

Thus having proved that we are not capable of undue Performances, or Instances of Vertue above the Rules of our Christian Duty, nor that we can suffer in an aggravated manner above the Debt of our Sins, which quite removes the Ground of Satisfactions, both for our selves, and other People: I might stop here as to any further Pursuit of this Matter; Yet because they expressly affirm that justified Persons can satisfy for the temporal Pains left to Sin after the Remission of eternal Punishment, I shall a little further consider this Doctrine. In Confutation of which we may observe that such is the Nature and Offence of Sin, and its bold Effront to the Divine Majesty, that God in the Effect of his infinite Mercy would not remit it without an Instance of his just Displeasure and Indignation upon it, the more to imprint by this Means a due Notion of his own Purity upon the Mind's of Men, and the Repugnancy of Sin to him, which would have been more lost in them by an Act of pure Impunity. And then an Offence of the Divine Majesty being to be compensated and satisfied for, there could no Equivalent be found but his Sufferings, or the free Oblation of himself, who was God and Man in one Person, or in whom the Godhead dwelt bodily; and so having both the Subject of humane Nature to suffer in, and the Divinity joyned thereto in a wonderful manner to inhance the Value of those Sufferings, he was only a proper Atonement upon that Account, and

Bell. de Pen lib. 4. c. 7.

and did fully expiate the whole Offence and Punishment of Sin. In the Sacrifice of himself which had so much Obedience and Resignation in it, to answer the Rebellion of our Sins, and such an high Estimation from the Dignity of his Person, he purchased the Priviledg of Repentance to us, and whensoever we truly perform that, a full Remission of our past Sins, according to his own express Declaration, *Luke* 24. 47. Which is also the Dictate of the holy Spirit, *Ephes.* 1. 7. *In him we have Redemption, the Forgiveness of Sins. And he is the Propitiation for our Sins,* 1 John 2. 2. And *he has given himself a Ransom for all,* 1 Tim. 2. 6. And *he has redeemed us from the Curse of the Law,* Gal. 1. 13. And *by the Obedience of one many are made righteous,* Rom. 5. 19. The true Importance of all which places is plainly this, that we are wholly rescued from all the Guilt and Penalties of Sin in the Sufferings of our Saviour, [illegible] our Ransom, and the Price of our Redemptio-

[illegible] in the exercising of them, would [illegible] for
a sufficient Value to satisfy the Offence of an injured
jesty, or offer a due Compensation thereto, seeing
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the holy Spirit (as one cannot say that that alone
es Alms, or the like;) but as they proceed from his
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brought down by some temporal Hardship. We shall then be more recovered to all the benefits of consideration, which a prosperous Circumstance often hinders, and so be more left in the free exercise of our reasonable Faculties, to determine our selves in the result of them, as Creatures of our quality ought to do. And there being this Pressure upon the animal Nature, it will be less apt to sally forth into its usual habits of Pride, Intemperance, or the like; and so we shall have more moderate Temptations to engage withal. Afflictions, when they happen to good Persons, are signal Advantages to their Vertues, and they always grow into a more Christian Habit and Temper by them: Nay, in respect of wicked Men, they have this tendency likewise, and will obtain the like Advantage, unless it be prevented by an incorrigible Obstinacy, or a confirmed Habit and Disposition that cannot change. This was the Apostle's Method concerning the *Corinthian* that was guilty of Incest, to excommunicate him (which was always attended with bodily Pain) and is therefore expressed *to deliver him to Satan for the destruction of the Flesh, that the Spirit might be saved in the Day of the Lord*, 1 Cor. 5. 5. And 'tis not to be questioned but this is often the Process of Divine Providence to cast Men into a state of Adversity, as the most proper and effectual Remedy of their Vices.

And then secondly, Afflictions as they reduce the extravagant temper of Flesh and Blood, by which our Vertues become more easy, so they will excite a greater Vigilancy for the future, that we offend not afterwards, when we consider *the severe Chastisements* we either presently are, or formerly have been engaged in, as our own Conscience will inform us of the true cause and occasion of *them*. These will bring us to a just apprehension and notion of Sin, that we rightly conceive of it,

it, as it is in its own Nature, when we observe these Chastisements upon it, and so carry us in our utmost diligence to a hearty Repentance, and Endeavour against it.

Afflictions likewise are a proper means, and have a direct Influence to many particular Instances of Vertue, they conquer the Insolency of our Natures by a kind of weight, and pressure upon them, and so enstate us in a habit of Humility, and lowlymindedness, that we be not possessed with any vain Conceptions of our selves; they take off the fretfulness of our Temper, and work a disposition of Patience in us, and a quiet resignation to the Will of God, whatsoever Events we shall at any time be concerned in. And these disappointments of our outward Circumstances will excite a due Faith in us, and make us look up to our Heavenly Father in a firm reliance upon him, either for the Influences of his blessed Spirit to support us under them, or the Effects of his gracious Providence to deliver us from them; as God himself speaks in an equal reflection upon the *Jews*, and other People, *Hos.* 5. 15. *In their Affliction they will seek me early.* And *this holy Discipline* continued upon us will secure our Constancy in these Vertues, or promote our farther advance in them; And if *it* be removed from us through this effect of *it*, 'twill leave such a sense and remembrance behind *it*, that we shall scarce venture upon such Courses as may incur *it* over again.

And Afflictions furthermore are a demonstration to other People of the desert and offence of *Sin*, *which* is always the occasion of them, and so may be the same means of Recovery *therefrom*, and of the Vertues of a holy Life to them likewise. They are not distinguishable, as to the matter of them, from Punishment, al-

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though they are not formally so, the same Instances having this difference upon the Righteous, and upon the Wicked, that they are only a Discipline to the one for Reformation, but pure Judgment to the other for Destruction. And therefore whatsoever design they are sent upon, they are plain Convictions of the contrariety of Sin to the Nature of God, and the severe Judgment that he will at last inflict upon it, and so may be a proper Inducement to all People to repent and depart from it.

These may be the Reasons why God inflicts his temporal punishments, or the Calamities of this Life upon good People, altho he does not equally inflict them upon all. Some he allows in a perpetual Prosperity without any portion of them, or any chastisement of their past Sins: and some he exercises continually under them, notwithstanding their signal Attainments and Proficiency in a good Life: and some he rescues from them when they have more proceeded in their Vertues, and arrived at the further habits of them; and all this according to the Counsel of his own Will, or the unsearchable Depths of infinite Wisdom.

And as to those Penances that were usually inflicted upon notorious Sinners in the Discipline of the Church, they were for other purposes, and not to satisfy the Divine Justice for such a share of Punishment due to Sin as was exempt from the expiation of Christ's Sufferings.

And first, they were inflicted, that such Offenders in a long process of holy Discipline might afford a more certain Evidence of the Sincerity of their Repentance; and that other People who cannot look into the Heart, or see the disposition of that deceitful Principle, might be fully satisfied thereof, that the Church by this means,

as much as is competible with human Frailty, might consist of pure Members, and mutually excite to Holiness of Life, and be a mutual check in respect of the contrary Courses.

Another reason of these Penances was to give Satisfaction to the Church, or answer the Offence that is offered to it by a dissolute Action, and take off all Scandal and Reflection from it, that it allows no such Misdemeanours, by thus proceeding in the severest Censure and Penalties upon them, which if otherwise, would both encourage its own Members to an Unchristian Behaviour, and also afford an infinite disparagement of that holy Society, and the Gospel-Profession to those without.

Another Reason of such a severe Discipline according to the proportion of their Sins (some excluding longer from Christian Assemblies, and the Prayers of the Church, and the Advantage of the blessed Sacrament, some less) was this, that such Offenders might duly reflect upon the Nature of Sin, in that opportunity of suffering for it; and from thence be carried to a hearty Contrition and Sorrow for it, a humble Supplication for Mercy, and pardon through the Atonement of Christ Jesus, and a sincere Endeavour and firm Resolution of Amendment afterwards, which will be more intense according to the degree of these Penances, and more preserve them from the like Offences lest they incur the same Punishment over again.

Another Design was the Benefit of others, that being admonished by these Examples upon Sin they might be more deterr'd from the practise of it, & not account it such a slight thing as corrupt Nature, and the Suggestions of Flesh and Blood would pronounce, or represent it to be; which Reason is assigned by the Apostle, 1 *Tim.* 5. 20. And these publick Censures on the Actors of more grie-

vous Sins will produce a greater Aversion in the Minds of Men, and a greater caution and endeavour against them, than the most reasonable Institution or Precepts can do, that have no such Penalty annexed to them, as might be demonstrated from a Prospect of humane Nature, if a sad Experience did not witness to it, where these Censures are wanting. This is the notion of Ecclesiastical Discipline, or publick Penances in the Church, according to the Doctrine of the antient Fathers, not to satisfy the Divine Justice for a certain share of the punishment of our Sins, as the Romanists now maintain, but as a better Advantage of our Christian Vertues, either to recover us from habits of Sin, or in the Efficacy of a publick example, preserve and secure us from falling into them.

Thus having laid down the true account of Satisfaction, which is only proper to Christ Jesus from the Dignity of his Person, and which he fully rendred to the Divine Justice upon the Cross in regard to the whole Offence and Consequence of Sin, leaving no part of the punishment thereof to our own Persons, after the exercise of a true Repentance; and also having shown that the Afflictions of this Life are graciously sent in the effect of the Divine Goodness to restore us to a state of Vertue, or that we may arrive at a farther improvement and degree of it; and likewise that Church-Censures had the same notion and design in them, according to the sense of the first Antiquity, where they were most carefully practised with that true Success of a more eminent Piety that belongs to them; I shall now upon this Advantage proceed to explain those Texts of Scripture which the Romanists bring for the demonstration of their Doctrine, that some temporal Penalties still remain to be undergone by us after the remission of the Guilt of Sin,

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and its whole relation to eternal Misery; and that these Penalties can be removed and satisfied for either in the Sufferings of this Life or some certain Penances upon our selves.

Now as to the first, that some Penalties still remain after the Sin is pardoned, they insist upon these Places. First, *Gen.* 2. 17. concerning *Adam*, that he was left subject to Death, and his whole Posterity in like manner after his Trespass was remitted in the Promise of a Redeemer: Which common Fate of all Man-kind, with the first Parent and Author of it, the Apostle describes, *Rom.* 5. 12. *As by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.* Now the Answer to this is easy, That Death now is no Punishment to good People, nor comes upon them in that respect; for since the Sting thereof is taken away by our Saviour, the whole Desert of our Sins fully expiated and atoned for in his Sufferings upon the Term of our Repentance, there is a double Advantage in Death, both a Deliverance from the Temptations of this Life, and a Translation of us into the Blessedness of another. Such is the Contrivance of infinite Wisdom, and the Efficacy of the Divine Goodness, that that which was our greatest Punishment, in the Means of Christ's Sufferings is become our greatest Benefit; that which terminated this animal Life, and also contained in it eternal Death, or delivered us over to the Miseries of another World, is made the Passage to the Glories of the Heavenly State. And whereas *Bellarmine* says in a supposed Triumph over *Calvin*, *that Death can have no Relation to our Vertues or Proficiency, in them for the Time to come, seeing it would be a ridiculous Assertion to maintain that Men were punished with Death, that they might live more cautiously afterwards.*

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This does not hinder but that *Death* is truly considerable as a Benefit to good People, and not a Punishment, which transfers them then to the Haven of Heavenly Bliss. But however the Manner of Death may give an Occasion to several Vertues, and be an Exercise of our Piety in many Respects; as suppose it be the Instance of Martyrdom, then it affords a due Matter of a holy Resignation to the Will of God, a resolved Patience and Fortitude of Mind to support under those Agonies, as it is a proper Incitement of our Christian Faith to exert it self with more Vigour upon God for a more liberal Assistance of Divine Grace; and also of great Influence to other People, to confirm them in those Truths for which it is undertaken and submitted to. And Death may be a Benefit to many, as it may come immaturely upon them in the Vigour of their Constitution, and not in a State of Weakness and Infirmity, or the natural Causes thereof; in that it prevents some certain Opportunities and Temptations to sin, which in the Continuance of Life and Health would have have been undoubtedly complied withal, as the Author of the Book of Wisdom speaks of some *that were speedily taken away lest that Wickedness should alter their Understanding, or Deceit beguile their Soul*, chap. 4. 10. Now although it be a ridiculous thing to affirm that Men are punished with Death, that they may live more cautiously afterwards, seeing there is no Repentance or Amendment after that, yet it is no ridiculous thing at all, but a Method of Divine Providence to remove those by an Anticipation to their natural Temper, into the Happiness of the other World, while they are in a better Disposition and Habit for it, whom a longer Stay or Continuance would certainly carry into some Vices: And therefore *Death* in the Manner thereof, as it respects the last In-

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ſtance of our Lives, or the time antecedent to it, may be very beneficial to us, this may bring us into more thorow Inquiries of our ſelves, a more full Apprehenſion of our former Sins, a ſtronger Averſion to them, and more hearty Purpoſes, and a ſincere Beginning of the contrary Vertues; and theſe Examples of the Divine Providence in this reſpect are like to produce the ſame Effects and good Fruits upon other People.

But then according to their own Argument, (ſo full of Contradiction is a falſe Doctrine) Death cannot be ſuppoſed in the Nature of a Puniſhment as to ſeveral People, who yet are ſubject to it, for thoſe that immediately die after Baptiſm are quite free both from the Penalty and Guilt of Sin in their Notion, that being perfectly done away in that holy Sacrament, and ſpecial Application of Chriſt's Sacrifice; and therefore there is no manner of Sufferings left or remaining to ſuch Perſons; but Death is a pure Benefit to them, as indeed it is to all that die in the Exerciſe of a true Repentance, and the Habit of their Chriſtian Vertues. Bell. lib. 4. Penit. c. 1.

Another Argument they inſiſt on for theſe remains of temporal Puniſhment after the Pardon of Sin, is the Example of *David*, who was puniſhed for his Adultery with *Bethſheba* by the Death of the young Child, after the Guilt of that abominable Inſtance was remitted to him, 2 *Sam.* 12. 13. But that this had a future Regard in it to reſtrain *David* and other People by his Example from ſuch lawleſs Indulgences afterwards, and ſo was the Chaſtiſement of a Father, and not an Act of pure Judgment, may be plainly evinced in oppoſition to the Cardinal's two Reaſons to the contrary. The firſt of which is that thoſe Words of the Prophet, after he had declared the Pardon of his Sin, *ver.* 14. *Howbeit becauſe by this Deed thou haſt given great occaſion to the Enemies*

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of the Lord to blaspheme, the Child also that is born unto unto thee shall surely die; Respect only what was past, and so express a Punishment in them: And indeed that it was a Punishment as to the Master of it, cannot be denied; but that 'twas not formally so, as not being inflicted without a gracious Purpose of a moral good or better Conversation for the time to come, which pure Punishment quite excludes, and so had a future Reference in it, needs no further Argument, than only a Consideration of the Words themselves, which may be thus explained, and paraphrased upon, because by this enormous Act thou hast offered a Pretence to prophane People to think unworthily of the Divine Nature, or deny *the essential Purity thereof*, and so allow themselves in such brutish Practices; therefore to vindicate *that*, and prevent the Consequence of such an ill Notion, or the loose Behaviour that would more prevail upon it, the Child that is born to thee shall surely die: for if it had lived it might plausibly have been said, that God receives into his special Favour Adulterers, and Murderers, and no way discriminates between the Profligate and the Vertuous, which would have been a main Encouragement to such wicked Courses. His second Reason that it was an Act of pure Justice or Punishment upon *David*, is drawn from *David's* Opinion in the matter, that it was so, which his Mourning, Fasting, and Prostration upon the Ground for the Recovery of the Child does plainly evidence; for says he, he would never have deprecated such a thing as was beneficial to him upon the Account of his stricter Caution, and more constant Piety afterwards, and which was inflicted for that very Purpose. But how does this appear to be *David's* Opinion? his Behaviour in the Case seems only to be influenced from his Compassion for the Child, and his

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great Faith, or his strong Perswasion of the evorable Nature of God; for when the Child was dead he returned to his wonted Comforts and Enjoyments of Life.

And as to his better Behaviour for the time to come, Were not his Fasting, *&c.* proper Expressions of a true Repentance? and the more these Exercises were intended, or the longer he kept in the Occasion of them, the more they were like to imprint upon him, and produce the stronger Purposes against such Enormities afterwards.

And what he urges that he would never have deprecated such a Penalty as he saw to have a direct Tendency both to his own and other's Vertues, is as inconsistent, as if one should conclude that because a sick Person is very averse to the bitter Potions that are prescribed him, and would willingly decline them if he could with any regard to his own Safety; therefore they are only Penalties upon him, and not Remedies of his Distemper, being to be denominated from his Aversion to them, and not from the Effects which they produce in him. The Apostle says, *that he besought the Lord thrice, when he was buffeted of the Messenger of Satan, that it might depart from him.* Shall one therefore affirm that that Calamity was inflicted upon him, as a Punishment of his past Sins, and not for his caution afterwards? The Apostle himself refutes this, and expresly declares that that Circumstance, whether it were some bodily Sickness, or whatsoever else, was therefore dispensed to him, to secure him from spiritual Pride, and preserve him in a Habit of Christian Modesty; *lest I should be exalted above measure through the abundance of Revelations, there was given to me a Thorn in the Flesh,* 2 *Cor.* 12. 7. The Saints may deprecate from a certain Common Sense of Nature that abhors Suffering, those things

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that is signified in the Text being only this, that God through the Entreaty and Intercession of *Moses* was prevailed upon to repress the vehemency of his Anger towards them, and not consume them by an utter Destruction as he was first inclin'd to do, ver. 10. for 'tis immediately subjoyned to his Supplication, *and the Lord repented of the Evil which he thought to do his People*; that is, upon this occasion he as it were reversed his purpose of their final Ruin and Desolation, which is the whole importance of the Place; not that he pardoned that abominable Fact, for he stored it up for future Vengeance, as he himself acquaints us, *ver.* 31. *Nevertheless in the Day when I visit, I will visit this their Sin upon them*: and *ver.* 35. *The Lord plagued the People because they made the Calf that* Aaron *made*, which was after the Slaughter or Atonement that *Moses* commanded, *ver.* 27. And whereas he says, that there were many thousand slain, it is expresly contrary to the Hebrew Text, in

upon the Account of his foreign Wife from the Lineage of *Israel*, being smitten with a Leprosy, the usual Punishment of Pride, as *Grotius* observes, and being healed thereof at the Supplication of *Moses*, which was a Sign of the Pardon of her Sin, was yet excluded from the Assembly seven Days, to demonstrate a remaining Punishment to it after that. But this Separation likewise being such a slight thing as it was, cannot be esteemed a judicial Act, but was the Discipline of a Father only for her moral good; that by a kind of Penance for her Misbehaviour, she might be brought to a greater Shame and Sense of it, and a more hearty Contrition upon that Account, and also repair the great Offence she had offered thereby, and afford an Instruction to all People, what a grievous Wickedness that is in the Sight of God to envy his Ministers the Advancement of their high Function, or contemn them in the Discharge of it. And upon this Instance were founded the Jewish Censures or Separations from the Synagogue in case of any publick Sin; as also Exclusions from holy things in the Christian Church, till the offending Persons had given some Evidence of the Truth of their Repentance. But neither this removal of *Miriam* for seven Days, nor the Censures of the Church were proper Punishments, or inflicted as Satisfactions to Divine Justice, as I proved before.

Another Instance which they bring, is from the History of the Golden Calf, when the People fell into Idolatry to it, *Exod.* 32. *Bellarmin*'s Words hereupon are these, *Many thousand Men were slain without any difference for the Adoration of the Calf; neither is it credible that all those did die in the merit of that Sin, when the Lord did testify that at the Prayers of* Moses *he had remitted it.*—— But here is no mention of the remission of the Sin, all

that is signified in the Text being only this, that God through the Entreaty and Intercession of *Moses* was prevailed upon to repress the vehemency of his Anger towards them, and not consume them by an utter Destruction as he was first inclin'd to do, ver. 10. for 'tis immediately subjoyned to his Supplication, *and the Lord repented of the Evil which he thought to do his People*; that is, upon this occasion he as it were reversed his purpose of their final Ruin and Desolation, which is the whole importance of the Place; not that he pardoned that abominable Fact, for he stored it up for future Vengeance, as he himself acquaints us, *ver.* 31. *Nevertheless in the Day when I visit, I will visit this their Sin upon them*: and *ver.* 35. *The Lord plagued the People because they made the Calf that* Aaron *made*, which was after the Slaughter or Atonement that *Moses* commanded, *ver.* 27. And whereas he says, that there were many thousand slain, it is expresly contrary to the Hebrew Text, in a general Agreement of all Copies, which only mention three; but perhaps a Latin Version where the sum is twenty thousand, may be more authentick than the Original with some People. And what he affirms not to be credible, that all those should die in their Sin, is without any proof or reason at all. Why should one reckon it so incredible, that among such a number of guilty Persons (the whole amounting to six hundred thousand) there should be three thousand so wholly resolv'd to their Idol-worship, that they should die in that obstinate purpose, without any motion of Repentance in them? For if we reflect upon the Person of *Moses*, we cannot imagin, if we could suppose such a thing of the *Levites*, and that they had not been more averse to that Wickedness, which inspired them with so much Zeal to be the Instruments of Vengeance upon it; I say, we cannot imagine it of

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Moses, if we could of the Performance of the *Levites*, that he should command an undistinguishing Slaughter without any difference of Guilt, or Innocency, or Repentance; but that they were a Company of more furious Idolaters, and the chief promoters of that foul Immorality, whom he enjoined to be slain, and they performed his Injunctions upon. And this most probable account of the Action makes it nothing relating to the purpose it is brought for. For what respect has a just Punishment upon some hardned and impenitent Idolaters to those Penalties which, according to the Roman Hypothesis, God requires from good Men after the pardon of their former Sins. But however, suppose, which is less probable, that in that Slaughter of three thousand some fell in the advantage of a true Repentance, and the remission that is consequent thereto, how is that a Punishment, or how imports it a Satisfaction to Divine Justice to be translated into the Happiness of another World, which Death, thrô the Efficacy of Christ's Sufferings, is the Passage to? Or is it not rather a signal Instance of infinite Goodness to be removed from the Temptations of this Life, while one remains in the habit of a true Repentance, and firm Resolution of their Vertues?

Another Proof they bring is *Numb.* 14. *Bellarmine*'s Argument from this Place is in these Words, *The whole People repined and murmured, yet in the means of* Moses's *Intercession God was appeased and reconciled to them: but nevertheless, as the punishment of that Crime, all the Jews that were then numbred, died in the Wilderness, except* Caleb *and* Joshua *who murmured not, and now besides (as we have said before) that the punishment of Death cannot be for future amendment, God himself testifies in that place, that he exacted that Punishment in revenge of their Sin,* and

and ye shall know, says he, my revenge, Et scietis ultionem meam—. Now let us consider this Author's Reasons, why the temporal Death of this People within the compass of fourty years for their dissatisfaction with an extraordinary Bounty of Providence towards them after the pardon or remission thereof, *ver.* 20. must be concluded to have been a punishment.— And his first is, That Death cannot be inflicted upon any account of Reformation. This had been true in regard to the Persons themselves upon whom it was inflicted, if it had been a present Death, because it is allowed on both sides that there is no Repentance after that. But did all this People die at once? was not this Judgment expresly declared and denounced to them? And were they not leisurely summoned by it, so as one to be an Example to another, and all to have sufficient notice of it? And was not Death then denounced and inflicted in such a manner a proper means of their Reformation, when they beheld it marching up and down the Hebrew Camp, and knew certainly it would come to themselves in such a time? So that it is not to be questioned but that this Death had the effect of a certain Discipline upon good People, and was very beneficial to their stricter Behaviour, and their farther Attainments in a vertuous Life; and as to impenitent persons, who most probably were the first instances thereof, as not being reclamable by any farther opportunities, or examples before them, (and I hope he will not say their Sins were pardoned) it was indeed a punishment to them, which must needs be their portion some-time or other; but it afforded a proper Instruction to those that survived them, and was likewise designed as a moral Advantage and special Document to succeeding Ages, according to the Apostle, 1 *Cor.* 10, 11. where he reckons up this, among other

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Punishments of the Jewish Nation, *Now these things happened unto them for Ensamples, and they are written for our Admonition, upon whom the ends of the World are come.*

And as to what he, secondly, insists on that this is called a Revenge, *ver.* 34. (although it was properly a Punishment, and a commencement of everlasting Misery in respect of those that were not qualified for the remission of Sins) is only their Latin Version, and not agreeable to the * Hebrew Text, which signifies a Breach or Rupture, and imports thus much, That whereas by a strange Instance of Discontentment and distrust of my Power you have violated my Covenant on your part, I will also break it in my respect, or receed from the Promises annexed to it, as to your own Persons (you shall all die in this Wilderness) although I will perform it upon your Posterity, *Caleb* the Son of *Jephunneh*, and *Joshua* the Son of *Nun*, and your little ones which you said should be a Prey, them will I bring in, and they shall know the Land which ye have despised, *ver.* 31. So that the whole Scope of the place is this, Upon the Entreaty and Supplication of *Moses* God was pleased to pardon their Sin that he would not smite them with the Pestilence, or disinherit them, as he first declared he would do, *ver.* 12. but he would graciously exercise them under the sense and apprehension of Death within a certain compass of fourty Years, as a means of their stricter Vertues and more careful Behaviour afterwards.

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And the Death of *Moses* and *Aaron* in the Wilderness, they being not permitted, because of their Unbelief at the Waters of *Meribah*, to enter the promised Land, is produced as another Instance to this purpose, (*Numb.* 20. *Deut.* 32.) for says *Bellarmine*, *None can deny but that*

that they were both received into the Divine Favour after the commission of that Sin, and therefore a certain Punishment remained after the Guilt thereof was pardoned. That they were received into the Divine Favour is not to be questioned, and therefore 'twas only a Fatherly Discipline for their own and the Peoples Good. Their Death denounced to them, would always preserve and keep in their Minds a sense of their Sin which was the occasion of it, and be an incitement of their Repentance; and being inflicted, would be an Instance to other People of the great Offence of Infidelity, or distrust in God, the more effectually to secure them from that Sin, and to engage their dependance upon him for a due Provision in all their Circumstances that he should at any time bring them into. And 'tis a famous Example of humane Infirmity, and also of the Purity of the Divine Essence, that will not suffer the least Miscarriage in his dearest Servants without some instance of Displeasure upon it, though that always be in such a matter as has a relation to their spiritual Good: and 'tis no question but these holy Men made these Advantages from it. Although there was something of Mystery in it, that *Moses* should not enter the promised Land, that Felicity being reserved to *Joshua* to represent or signify to us, that true *Israelites* did not arrive at the Kingdom of Bliss through the efficacy of the Old Law which *Moses* was the Minister of, but by the Conduct of our Saviour Christ, whose Figure *Joshua* was, and whose Name he bore. And if we consider the thing it self, it cannot be accounted really a Punishment to be translated into an Heavenly *Canaan* against such a strange fancy to continue some longer time in an earthly one, which was exactly their case in both their respects.

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Another Instance is the Prophet of *Judah*, who came to prophesy against the Altar at *Bethel*, and was slain by a Lion for his Disobedience to the Command of God, in eating and drinking in that Place, 1 *Kings* 13. Now *Bellarmine*'s Argument upon the Place runs thus; *Seeing this Calamity was foretold this Prophet, by the other Prophet in* Bethel, *it cannot be doubted but that he repented, and so obtained Forgiveness from God: For 'tis an evidence of his Sanctity, in which he finished this mortal Life, that the hungry Lion offered no Violence to his Carcase, nor to the Ass that stood by it.* And this of his Repentance must easily be granted, for he that pay'd such a regard to the Message of God, that he was seduced by a Pretence of it, may well be supposed to have been perswaded by a true Oracle and Embassy to him, which being in such a matter concerning his hasty or untimely Death, must needs be the strongest Inducement to the Consideration of his Sin, and the most hearty Address for Pardon of it. But in that it was so, that it had this Efficacy to his Repentance, it must be concluded to have been a fatherly Chastisement, and not a Satisfaction to Divine Justice, or a meer Punishment and Vengeance upon him. And this fatherly Severity could not but have this Influence with it as to other People to be a perpetual Admonition to them, not to be carried against the Authority of a Divine Revelation, or even the Dictates of unprejudic'd Reason by the contrary Doctrines of any Man, though he should bear the Name of a Prophet, and even pretend a particular Mission or Inspiration for it; and therefore there is no need to determine this Calamity of this holy Man to have been properly a Divine Punishment, when there are so many other evident Reasons and Advantages of that thing,

his own Proficiency, or the further attainment of his own Vertues, and the exemplary Instruction of good People, that they should firmly adhere to the Word of God against all the Doctrines, and Traditions of Men that are contrary thereto. But perhaps *Bellarmine* had no mind to take notice of such a plain Deduction and Inference as this.

The last Place this Author produces for these remains of temporal Punishments after the Pardon of Sin, is from the 11*th* chapter of the first Epistle to the *Corinthians*, ver. 29. *&c.* Upon which he thus forms his Argument: *The Apostle writes that many of those who unworthily communicated of the Sacrament of Christ's Body, had Death inflicted on them as the Punishment of their Sin: for, says he, therefore many are weak among you, and many sleep: but that these very People were reconciled to God before their Death he acquaints us after, when he adds, we are chastned of the Lord, that we should not be condemned with the World.* But the Apostle does not say that Death was inflicted as a Punishment, this is a Commentary besides the Text in Defence of a Doctrine that has no Text for it, but he says, *that we are therefore chastned of the Lord, lest we should be condemned with the World.* Then which he could not have informed us more expresly of the Nature of this Correption, that it was not to punish the Offence, but to recover the Offender, and therefore 'twas no Punishment properly speaking, but a a Medicine or Remedy; whose whole Designment is to that Effect. Nor upon this mention of Death can he object his old Sentence, that 'tis ridiculous to affirm that Men are punished with Death, that they may live more cautiously afterwards, seeing it was not inflicted in one moment, as is observable from the Words of the Texts,

Texts, but they were first sick, by which they perceived their mortal Condition, or the several Advances of their Dissolution, the more forcibly to induce them to prepare for it, and then they died in some space of that Sickness. They were thus chastised with these Infirmities, and the Fear of Death thereupon, that by this means they might more examine their former Neglects, and more seriously purpose and resolve against them, and either live with more Caution afterwards, if their Health was restored to them, or depart in a better Preparation, and more Confidence into the Mansions of another World. And so their Death in such a manner was an Advantage to their own Salvation, as well as exemplary to other People, to instruct them from these Afflictions of their Brethren, that they approach with more Reverence to the holy Sacrament of Christ's Body, and not as to an ordinary Meal or Table.

And thus we see how little these Texts prove that Assertion they are brought for, that they do not denote a judicial Punishment, or a Satisfaction to Divine Justice, which has no Regard to the moral Good, or Reformation of the Offender, as appears from those Malefactors that are either condemned by the civil Magistrate, or delivered over to the Pains of Hell, by the juster Judgment and Tribunal of God; but that they only signify a fatherly Discipline, and a gracious Method of the Divine Love in order to their Amendment, who are exercised under them.

I should now consider those Texts of Scripture which the *Romanists* bring for these Satisfactions in another World, or those temporal Pains that are to be endured in a State of Purgatory, which is a middle Region between Heaven and Hell; for that Place is founded for

Men to discharge some Remains of Punishment that are left on the Score to Divine Justice above their Sufferings in this Life, and not to improve them any-whit thereby, or gain the Disposition of one Vertue in them. Such a more improbable Notion is it than the Purgatory of *Plato*, or *Pythagoras* was, who made it a place of Purification for those that were but indifferently either good or evil, in order to qualify them for a higher Sphere of Heavenly Happiness: I say, I should consider those Texts of Scripture which the *Romanists* bring for their Satisfactions in Purgatory, but they will be examined by a better Hand.

The Second Part will quickly follow.

ERRATA.

Pag. 501. lin. 5. for *immediately*, read *mediately*.
502. lin. 30. for *height to all People*, read *level to all, &c.*
520. lin. 4. for *Master*, read *Mater*.
528. lin. 31. for *strange*, read *strong*.
ibid. lin. 33. in both *their* Respects, dele *their*.

LONDON,
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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine OF *SATISFACTIONS.*

PART II.

IMPRIMATUR.

Aug. 23. 1688. *Guil. Needham.*

I Therefore come to their second Assertion, That those temporal Penalties that still remain as a Debt to Sin after the Pardon or Forgiveness of it, may be removed, and satisfied for either in the Chastisements of this Life (as they are inflicted in a Course of Providence,) which we patiently suffer and submit to; or by some voluntary Penances upon our selves. And having proved before that there are no such remaining Penalties, and that the Scriptures brought for that Purpose have no such Scope or Design in them, as also that Penances had another Reason in the first Institution and Practice of them, I have quite obviated this Labour,

but however seeing they produce Texts of Scripture for this also, I shall examine them, and endeavour to put their right Sense and Comment upon them.

And the first is the Example of the *Ninevites*, who had an utter Desolation proclaimed against them, *Yet forty days, and* Nineveh *shall be overthrown*, Jonah 3. 4. *Nevertheless* (says our Author) *by their Works of Penance, Fasting, Prayers, and Sackcloth and Ashes, God was appeased towards them, and preserved their City, or delivered them from that Ruine.* But he here takes the outward Signs, and Concomitants of Repentance for the thing it self, and applies that to them, which belongs to the inward Principle or Cause of them. 'Twas an unfeigned Change of Mind from their evil Courses, and their particular Sin of Violence, and Oppression in their great Men, which is almost inseparable from absolute Governments, to which this Deliverance is asserted, *ver.* 10. *And God saw their Works that they turned from their evil Way, and God repented of the Evil that he said he would do unto them, and he did it not.* A *sincere Repentance*, which only consists in a true Reformation of Temper and Spirit, must needs produce a *hearty Sorrow* for past Misdemeanours, which will demonstrate it self in most earnest Supplications, severe Fastings, coarse Apparel, and the like, as the necessary Effects *thereof*; but then the Reconcilement that is in it is not to be attributed to these outward Performances, as if the Offence of the Divine Majesty were satisfied for by these, but to that change of Spirit which they result from, this being the Object of the whole Art and Management of Providence, as that which God only delights in an inward Principle or Habit of Righteousness in our Natures.

Another Place is in 2 *Chron.* 7. 14. where God declares that in case of any publick Calamity upon his People

ple, whether immoderate Rain, or Locust, or Pestilence, *if they shall humble themselves, and pray, and seek my Face, and turn from their wicked Ways; then will I hear in Heaven, and will forgive their Sin, and will heal their Land.* Now the Stress of the Words our Author lays upon humbling themselves: and their rendring of the Word turn, *si pœnitentiam egerit*, as if the Effects of God's Forgiveness were only to be ascribed to some outward Acts of Humiliation, and not a true and hearty Conversion from their evil Ways, which is the same Misapplication I observed before. The plain Paraphrase of the Text is this, That if some Nation through a long course and habit of Sin, either have some grievous Punishment impending upon them, or be actually engaged and exercised under it, yet if they repent of their great Miscarriages, and in the effect of a true Repentance, detest and forsake them for the time to come, and be very humble in the sense of them, and address to God for his infinite Clemency and Mercy to them, according to the Exuberancy of that Attribute, he will then pardon their Offences, or remove those Judgments, that necessarily attend them and belong to them.

Another Place insisted on are the Words of the Prophet *Jeremiah, chap.* 18. 7, 8. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.* The Stress of their Argument still lies upon the rendring of the Words, *if they turn from their Evil*, which in the vulgar Latin is *Pœnitentiam egerit*, and which they explain by Acts of Penance. But this has no further Authority than their Version only, which does not

expreſs the Hebrew Text, nor the Words of thoſe better Interpreters of holy Scripture, though not infallible, neither the Seventy two, both which are exactly rendred in our Engliſh Bible, *if they turn from their Evil*: and how that can be the Authentick Language, and Canon of Scripture, or the Foundation of any Doctrine, which is not accommodable to the Original, in which the Dictates of the holy Spirit were firſt delivered, I cannot ſee. If they ſay there is a continual Influence of this holy Spirit with the Paſtors of Chriſt's Church, which we cannot deny in ſeveral Caſes; ſuppoſe them poſſeſſed of an honeſt Deſign and Love of Truth, and that they have no ſecular Aims in them of Advantage, or profit when they apply to their great Office; yet it is not imaginable how theſe ſhould ſo much better expreſs their Notions, than the Prophets and Apoſtles did, or that there ſhould be any Repugnances to one another in thoſe things which all proceeded from the ſame Principle. And altho we ſhould not be Grammatical Expoſitors of the holy Scriptures in the ſtrict Propriety of the Words, which *Bellarmine* charges *Eraſmus* and *Valla* withal; yet we muſt not interpret any Place againſt the Harmony of the whole Bible, or eſtabliſh any Doctrine that is inconſiſtent with that. Indeed to *turn from their Evil*, might fitly enough be rendred by *Pœnitentiam agere*, but when it eſtabliſhes an unſcriptural Doctrine, nor is agreeable to the Analogy of the Place in its literal Acception, or Interpretation of the Words, it is not to be accounted a true Verſion. The Importance then, or Paraphraſe of the Place is this, That altho a Nation ſhould be juſt ripe for the utmoſt meaſures of Divine Vengeance, which God in the full extent of his long Suffering is then reſolved to inflict upon them, yet upon the term of a true Repen-

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tance or Conversion from Sin to the Duties of a holy Life, he will recede from his first Purpose upon this change of Disposition in them, and exempt them from that Ruine. Now *Bellarmine* allows this Effect to *Repentance*, as he cannot do otherwise, but then he affirms that Satisfaction always is contained in it, and is a Part or Branch thereof, which is both contrary to the best Authority and the Reason of the thing, for there can be no more than two Ingredients of Repentance, a true Sorrow for past Offences, and an unfeigned Purpose of Amendment afterwards, and those several Severities, whether in Diet or Apparel, are only the Results of that Sorrow, and some visible Marks or Testimonies thereof. And that Repentance should include Satisfaction in it, is inconsistent with the use of the Scripture-Words for that thing, which only refer to the Acts of the Mind, and imply the whole Work to be performed there (*μετανοεῖν, μετανοεῖσθαι*) which are well rendred by *Erasmus resipiscere animum mutare*, notwithstanding *Bellarmine*'s Satyr and Invective against him, as might be exemplified from many Places, particularly 2 *Cor.* 12. 21. which must be interpreted concerning a Conversion or Change of the Mind, and has no Relation to any voluntary Sufferings or Infliction upon themselves for past Sins, that they might recompense the Divine Justice thereby. But the use of this Expression will more appear when it is attributed to God, as it often is in this place, *Jonah* 3.10. & 4.2. *Amos* 7.3,6. where it would be Blasphemy to suppose any Suffering or any Displeasure or Revenge upon himself for any past Action: as indeed he never repents or changes his Purpose, immutably acting in different Dispensations of Mercy or Judgment, as free Creatures are disposed in themselves; but according to the apprehension of Men, when the effect of any Threatning

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is suspended, the Repentance is applied to him, which indeed is in their own Spirits.

Another Place brought for this Doctrine, that these temporal Punishments may be satisfied for by voluntary Sufferings or Penances, is *Prov.* 16. 6. which according to the Authority of the Latin Version runs thus; By Mercy and Truth Iniquity is *redeemed*. Now upon this our Author argues, *that the word Redemption being at least equivalent to Satisfaction, if it may be assumed, as we find it more than once in holy Scripture, that Sins may be redeemed; then it is an easier Assertion that they may be satisfied for.* To which it may be first answered, that Redeemed is not the Importance or proper rendring of the Word, but purged, or expiated, or propitiated for, which agrees in meaning with remitted; and to this sense the *Septuagint* expound it in several Places, *Isa.* 22. 14. & 27. 9, *&c.*—— But to allow our Adversaries a Word, suppose it should be Redeemed, it would not found the Roman Doctrine in this Particular: for if we should grant that Iniquity here implies the effect thereof, that is, Punishment, as it often does, tho probably not in this place; yet Beneficence and Truth being the most joyous Employments that we are capable of, which have the greatest Pleasure belonging to them, cannot be called penal Actions, such as those are defined to be, that are Satisfactions to Divine Justice for the temporal punishment of our Sins, as we say that through the Graces of Faith and Repentance our Sins are remitted, yet it cannot be affirmed that Faith and Repentance are proper Penalties or Satisfactions, by which the Consequence of Sin is taken away as to the temporal punishment of it. But supposing that *redeem* be the proper rendring, and this refer to the punishment of Sin, not to the Guilt or Matter of it, yet we must observe that

to redeem does not always signify in the usage of holy Scripture, to deliver one from an Inconvenience by the solution of a certain Price, or something equivalent and adequate thereto, as in the Ransom of our Saviour; but it often denotes barely to deliver without any Satisfaction or Payment at all; as when it is so often said, *God redeemed his People from the Bondage of Ægypt*: And such a frequent Expression in the Book of *Psalms* concerning the exemption of holy *David* from his personal Dangers, *The Lord redeemed my Life from Destruction*, Psal. 119. 134, *&c.* And 'tis very remarkable that of the Prophet, *Isa.* 52. 3. *Ye shall be redeemed without Money.* So that whether we take this Place in its natural rendring, or after their own Interpretation of it, it cannot be the proof of such a Doctrine; the plain meaning of which is this, that those particular Vices of Fraud or Injustice are purged away, and a righteous Temper advanced in us, by the exercise of a *true Beneficence* to one another, (the latter Substantive supplying the place of an Adjective, as it often does in the Hebrew Language;) or if Iniquity be here to be explained of the punishment thereof, then the sense is, that through the Habit of this Vertue that is remitted and done away. But the first Explanation concerning a Spring and Principle of Righteousness in our selves is more probable from the latter Member of this Verse, *And by the Fear of the Lord Men depart from Evil*; it being the manner of this proverbial Writer for the most part to repeat the sense of the former Clause of every Verse in the second, or express it over again in other Words.

Another Place that is commonly urged for these Satisfactions to Divine Justice for the temporal punishment of Sin, is that of *Daniel* to *Nebuchadnezzar*, Dan. 4. 27. *Wherefore, O King, let my Counsel be acceptable un-*

to thee, break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthening of thy Tranquillity. Now the word where the whole stress of the Argument lies which we render break off, does also signify to redeem or free, and therefore may well be snatched at by some Men for the ground of such a Doctrine, as being against the harmonious sense of the whole Bible, can only be maintained by some forced Interpretations of some places of it. But then allowing the word *redeem*, which often denotes, as I observed before, only to rescue or free, without the interposal of any Satisfaction, it cannot be applied to this purpose, according to the tenour of their own Principles, if they'l proceed consistently upon them. For as they account for this thing, Men only satisfy for the temporal pains of their Sins, after they are received into the Divine Favour, and have their Guilt and eternal Punishment remitted to them, and therefore Believers or justified Persons are only within this Priviledg. But *Nebucadnezzar* being a Tyrant, and an Idolater, and a Stranger from the Jewish Religion, the Prophet *Daniel* could not apply to him in this Sense, as if he were in Friendship with God, and had the Demerit and Guilt of Sin with the eternal Consequence thereof pardoned and cancelled; nor does he intimate such a Distinction in the Punishment of Sin, but only speaks in a general manner, Redeem thy Sins by Righteousness, &c. What *Bellarmine* says upon the account of this Heathen, that the Works of unregenerate Men in a special Influence of Divine Grace, can redeem by a kind of Congruity from the Guilt of Sin; and therefore those of just Men being exerted by more plentiful Measures of the holy Spirit dwelling in them, are so available, that they may be said condignly to redeem by a just Desert

in themselves, from the Penalty of Sin, is unreasonable as well as against the tenour of the Scripture, seeing none can attain such a Disposition in themselves, which is to found that Congruity, or arrive at such a Perfection of good Works, even with all the Advantage of Gospel-Grace as may entitle them to the Divine favour in the Merit of the thing, and not in the effect of infinite Mercy, or according to the gracious Allowances thereof, (but this belongs to another Argument.) Wherefore the plain Interpretation and Sense of the Place is this, Change the Habit of thy former Courses, thy Pride, thy Avarice and Oppression, with which thou hast treated all People, as if they were not in the same Prerogative of reasonable Creatures, and the mutual Offices, and the common regard that belongs to such not due to them, and possess thy Mind with a just sense of the common Nature of Mankind, and the civil Duties thou owest to those whom God has appointed, or set thee over, and then behave thy self with a due humanity to thy Fellow-Creatures, an impartial Justice to every Subject of thy great Empire, and a special Beneficence to afflicted People, such as are in a distressed Circumstance, particularly the poor Captive *Israelites*, who are the Examples of thy Pride and Tyranny; and if thou arrive at such a Conversion in thy self, thou mayst happily divert the Divine Vengeance that hangs over thee, there being then no subject for it, but that removed which God both denounces and executes it upon. So that here is no Compensation to the Justice of God, but only the change of a true Repentance that leaves no Vices in the Minds of Men to be the matter of his Indignation.

Another Place is *Luke* 11. 41. *Give Alms of such as ye have; and behold, all things are clean unto you.* Upon

which some affirm *that to give Alms is to satisfy for Sin*: But, first, whatsoever we are purified by, cannot be said to be a Satisfaction, for so we are by Faith and Baptism, and the Word of God. And then Purity refers to the Mind it self, and the Removal of the vicious Inclinations and Habits thereof, that that be possessed with an inward Frame and Disposition of Vertue, which Satisfaction has no Regard to, being only to compensate the Divine Justice, and not to make one the better by it. The place indeed is very remote to their Purpose, and one would wonder how it should have been produced for it, the Importance of which is plainly this in Refutation of the out-side Purities of the *Pharisees*, who were so superstitious upon that account, that Alms-giving, or Beneficence to the Poor, is the best means to purify our selves, and to render our Possessions pure likewise. Which is very evident, as this Beneficence or Charity is an Instance of Justice to our Heavenly Father to return him a certain Tribute of his Bounty to us, and as it contains Repentance in it of our Frauds or Oppressions that we may have possibly been guilty of, and makes amends for them to bestow that upon indigent People, which perhaps through some Impediment we cannot restore to the Owners themselves; and as it also demonstrates a Christian Disposition of Love in us to our Brethren: So that those who are due Proficients in this, both their Consciences are pure, and all their Estates or Enjoyments likewise, as the Apostle acquaints us in like manner, *Tit.* 1. 15. *Unto the Pure all things are pure*, &c. And an * Author of their own thus explains this Place in reference to the *Pharisees*, says he, *The sense of it is, that their Minds being polluted with Injustice and Rapine might be purified, they were commanded to give Alms of such as they had, that those who had unjustly taken*

Jansenius.

taken what did not belong to them, should bestow their just Possessions in the relief of other People, that so it might come to pass that to those who were of a pure Spirit, all outward things might be pure to them before God. And now from this obvious Account and Interpretation of the Place, let any one observe what a Support it is to the Doctrine of Satisfactions.

Another Place is produced from the Words of *John* Baptist to the Pharisees, *Matth.* 3. 8. *Bring forth Fruits meet for Repentance.* Now these Fruits of Repentance must needs be these famous Satisfactions by which Men compensate the Divine Justice for one part of the Penalty of their Sins, but how they can be asserted from this Place is not so obvious; the Scope and Meaning of which is that *John* observing what great resorts of *Pharisees* and *Sadducees* came to his Baptism, whom he knew to be rank Hypocrites, and only concerned for a Shew of Religion among Men, without any regard to an inward Sanctity or Habit of Vertue in their Spirits, as being secure of their Acceptance with God in their Relation to *Abraham*, that they were his Offspring according to the Flesh, to whom the Promises were made; I say, *John* observing such Confluxes of such Men, he plainly told them of their Hypocrisy, and that if they repented according to the Purpose of his Baptism they should exemplify a true Reformation in all the Instances of a holy Life, as the proper Fruits and Evidence thereof, by which they should be the true Children and Heirs of *Abram*, and divert the Judgments impending upon them. And what has all this to do with Satisfaction, as some of their own ‖ Authors explain it? *Meet Fruits of Repentance does not require any bodily Labour, but only an inward Temper of Piety, which is necessary to all Men.* And another says, *By these Fruits we intend Amendment*

‖ Jansenius & Maldonat up. the Place.

mendment of Manners, and all those Works that proceed from a truly penitent and reformed Mind. But let us observe how *Bellarmine* argues upon the Words; says he, Our Adversaries do not rightly expound this place in respect to Newness of Life, and the Observation of the Divine Law. For to bring forth worthy Fruits of Repentance, is to act in such a manner, as becomes a true Penitent; but he that is a true Penitent, if he have injured any not only ceases from the Injury, and is more cautious in his Behaviour to that Person afterwards, but repairs the Damage or Inconvenience he has done him. *The Argument proceeds thus, that because we are to repair our Injuries of Men in the Exercise of our Repentance, we are therefore to do so in respect of God likewise.* But this is not a general Truth even in its reference to Men, an Injury may be in such a matter, as exceeds our Ability either to restore or compensate for, and we cannot imagine that the *Repentance* should be unacceptable for not performing an impossible Term, supposing the Instance of *David*, for his Murder of *Uriah*, *which* we are certain was *true*; and he against whom the Injury was acted, may remit it, not insisting on a Satisfaction upon that account, and then there is no Obligation thereto. But what have we that we can offer as a Compensation to an infinite Majesty to repair the Offence thereof? or where does he require a Satisfaction of us as the means of Pardon or Remission from him? But then if the Parallel should hold, that because Men must compensate one another for the Injuries done them, therefore they must do so to God likewise, seeing Compensation does consist of an equal return of Honour or Profit to the Detriment of the former Action, and thereby satisfying for the whole Penalty that belonged to it, it would follow that we could compensate

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not only for the temporal part of the Punishment of Sin, but for the whole Guilt and Punishment of it; which is a Conclusion they will not allow in Honour to Christ, though they have no such true regard thereto. From whence it appears, that this part of the Baptist's Sermon of Repentance has no more reference to the Romish Satisfactions than the former Places of Scripture have.

Another Place is 2 *Cor.* 7. 11. *Where the Apostle among other good Fruits of a holy Sorrow, that worketh Repentance, puts Revenge in the Words of* Bellarmine: Now this Revenge he makes to respect the past time, and to be the same with Satisfaction, or a Severity upon our selves, whereby we compensate the Divine Justice for the Injury of our past Sins. But if we take Revenge here (τὴν ἐκδίκησιν) in a great consent of the Roman Authors for the Excommunication of the Incestuous Person, which the Apostle denounced himself in the former Epistle, *chap.* 5. 3, 4, 5, &c. And which always had this Designment in it, (besides the Vindication of the holy Doctrines of Christ's Church by such an Instance upon the Transgressors of them) to reclaim the guilty Persons by a moderate Infliction or Chastisement upon them, as our Apostle expresly acquaints us in the same place, *ver.* 5. *That this is for the Destruction of the Flesh; that the Spirit might be saved in the day of the Lord Jesus:* I say, if we take this Revenge in this sense, as we are justified in so doing by very many of the Roman Communion, then it had a future Prospect to Amendment or Reformation, and was not inflicted as a Satisfaction to Divine Justice for any part of the Punishment of such a Miscarriage, which indeed, that it should be upon that account, is against their own Doctrine, for according thereto Satisfaction lies open to

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none till after the Exercise of *Repentance*, being only the Benefit of such Persons as already are in a State of Grace and Divine Favour; but this Revenge was Antecedent to *that*, upon a Person that then had no Disposition for *it*, or was in the Custom and Habit of his Sin. But then if we may not interpret the place in this reference to the Excommunication of the incestuous Person, with such an Harmony of learned Men, I do not see but it still has the same prospect to afterwards, and was performed as a means of their Amendment, and not an Act of pure Punishment, such as Satisfaction properly is: for every word of this whole Text looks forwards to their Improvement in some Vertue or other. This Correption of the Apostle did excite more Vigilance in them, a stronger Indignation and Disdain of Sin, a more sensible Fear & Caution against it, and a more intense Purpose to refrain from it, and it made them act a certain Revenge upon themselves to cut themselves short in their lawful Enjoyments that they might obtain an Advantage of Vertue by reducing their sensual Appetites, and bringing their Bodies into a better Compliance by that means, and this is only a due Prudence, the more to secure us in the Morals of a Christian Life, which must be allowed by all People, and their Practice too, to chastise themselves by Works of Penance, proper Abstinences and the like, while these are accounted only as a Discipline, and not Satisfactions for the Penalties of their Sins.

The last place insisted on to this Purpose is 1 *Cor.* 11. 31. *If we would judg our selves, we should not be judged.* Which the Roman Writers thus explain and comment upon, *If we should duly exercise our selves in Works of Penance, Alms, Fastings, and other Severities upon our Bodies, we should thereby compensate for the temporal Penalties*

nalties of our Sins, and prevent them in the Effect of Divine Justice. But this is a plain misapplying of the place which does not relate to judicial Acts or pure Punishment, but to fatherly Correptions, or Chastisements, only having this Purpose in them, to render Men better, and reform them thereby; as evidently appears from the following Verse, *But when we are judged we are chastned of the Lord, that we should not be condemned with the World.* The natural Exposition of the Text is this, if upon a due Inquiry into our selves to know the Propensions of our Natures, and the actual Miscarriages we have been guilty of in our easy Compliance therewith, and so oppose them with more Caution, and preclude all Advantages they may have against us by a stricter Guard over them, and frequent Abstinences to abate the Principle of them; if we do thus, and obtain a Christian Temper in our Spirits in the Efficacy thereof, we shall quite prevent the Chastisements of God, as being already Partakers of the Design of them, and having no need of such an Admonition and Discipline upon us.

Another Argument that *Bellarmine* urges for his Satisfactions is from the Parallel of the Jewish Sacrifices in the *4th, 5th, 6th* Chapters of *Leviticus*, where they are described of a different Value and Estimation, according to the Measure of the Fault. And *these he proves to have been a Compensation for temporal Punishment, because else they would have been frustaneously instituted, seeing they did not expiate the eternal Punishment and Guilt of Sin.* And now allowing this Notion of Legal Sacrifices, yet that Penances should have the same efficacy to compensate for temporal Punishment, because these Sacrifices in a special Appointment, and Regard to Christ, or by an Influence derived from him had such a Vertue annexed to them, is no Consequence. Different Penances,

nances or Degrees of them according to the Exigence of the Distemper, so as to be the best Remedies, and the most effectual Cures thereof, we do not deny; but these have no Relation to the old Sacrifices, nor is there any reason to conclude a common Effect or Operation between them, the one being the Institution of God for what Purposes he pleased, and the other only the Contrivance of Men, though not without their proper Advantage in the due Use and Exercise of them. But to speak the truth of the matter, these were only typical things both Sacrifices and Satisfactions, and did only take away legal Defilements, that such as had been polluted therewith, in this means might again be admitted into the Tabernacle, and the publick Service of God there, which otherwise they were to be deprived of; as the Apostle testifies, *that they only sanctified to the purifying of the Flesh, and that they did not purge the Conscience of the Offerers from dead Works*, which is only attributed to Christ's Sacrifice, *Heb.*9.13,14. But it may be demanded, If this was the only Effect of them, and there was no remission of Immoralities by them, or Sins against the Law of Nature, but only Transgressions of positive Precepts, that a positive Punishment, or temporal Inconvenience should not be inflicted on them, how were the Worthies of the old Testament exempt and purified from their Sins? Just as we are in the Efficacy of Christ's Sacrifice which was to be offered for the Sins of the World, and which was then offered both in the Intention of the Son, and the Acceptation of the Father; they were exempt from all the Consequences of Sin, in the means on their side of *a true Repentance and Faith in this Sacrifice:* And the whole Pardon did belong to *these Dispositions* in their Minds, as we may observe from the People of the Jews, who although they

they sacrificed in the greatest Abundance, yet had their Sins still charged upon them, enjoying no other Advantage therefrom, but only the Esteem of a legal Purity, and the Liberty of their Temple-Service, and free Commerce with one another, which else they would have been debarred of. And whensoever God promised Remission of Sins, it was to these Qualifications of Faith and Repentance, and not to the material thing of offering a Sacrifice, which nevertheless might reprieve them from some temporal Judgment in the Divine Designation, as it related to the Oblation of Christ. Neither were these Sacrifices vainly instituted, according to *Bellarmine*, though Remission of Sins was not purchased by them, because they were express Representations of the Sacrifice of Christ, and did excellently instruct the pious People of those Times in the Notion and Faith of him. So that the Sacrifices under the Law, as they were only typical things both of the Sacrifice of Christ, and the Compensation thereof to the Divine Justice for the Offence of our Sins, and were neither Compensations themselves, nor had any Remission belonging to them, except only in a civil Regard of Legal Impurities, they cannot be Proofs of this Doctrine of Satisfactions if there were any reference between them.

The Argument founded upon Merits, that because we can deserve eternal Life, we can therefore satisfy for some part of the Punishment of our Sins, which is less than the other, being only one false Doctrine for the ground-work of another, I shall not need to enlarge upon, only observe how harmoniously to the Roman Assertion let them consider, that eternal Life is stiled in Scripture the Gift of God, *Rom.* 6. 23. and ascribed to the Mercy of the Lord in the day of Judgment: 2. *Tim.* 1. 18. And when it is called a Reward, as

Matth. 20.. call the Labourers, and give them their Reward. And when it is expressed a Crown of Justice, 2 *Tim.* 4. that Reward must be explained of the Divine Goodness, which proposes such an ample Return to our imperfect Labours, so much above the Equivalency of them in a commutative way; and that Justice must be referred to the Promise of God, by which he is obliged to perform his Word, that had no other Reason but his own Bounty, and infinite Goodness.

Thus I have endeavoured to lay down the true sense of those Texts of Scripture which the Romanists bring for their Satisfactions; which all results into this general Doctrine, That the Favour of God is always obtained, and his Judgments diverted in the exercise of a true Repentance: this is that which stops the Vials of God's Wrath towards any People, not a Compensation to Divine Justice, which is impossible for any Creature, and is only the purchase of Christ's Blood, but a true Change and Conversion in themselves. A most compassionate and merciful Father, after the more gentle Methods of Precepts and Doctrines, and secret workings in our Spirits, often inflicts sore Chastisements upon us to excite us by a kind of Violence to a Reformation by that means; and when he has disciplined us into this Habit, and advanced a Christian Disposition in us, he then removes those Scourges from us, which have now accomplished their Design; and purged away that vicious Matter that was the cause and occasion of them. So that these temporal Punishments or Afflictions are taken off, not after the manner of Satisfaction, but by way of Disposition or change of Temper in our selves.

And as to Works of Penance, which are either means of Repentance, or Effects and Signs of it, seeing they may be such great Advantages to the repressing of our sensual

sensual Appetites, and affording us a more easy conquest of our selves, there can be no Objection to them, whether they be voluntarily undertaken, or by the Authority of a Gospel-Minister who has the care of Souls committed to him, if they be not such as are repugnant to the true Service and Worship of God, or having no foundation in his holy Word, but only being the Commandments of Men, would make a Will-worship in the observers of them; and if they be not magisterially enjoined without a due Prudence or relation to the Exigency they are designed for. Those three Instances must needs be admitted if they be discreetly applied, Prayer, Fasting, and Alms, as being of great efficacy to the promoting of a Christian Temper in our Spirits. Fasting will bring us into the government of our Bodies, that our Vertues will be more attainable by us; and giving of Alms in the more repeated Exercise thereof, when we more converse with the Joys and Thanks of relieved People, will advance us to a Disposition of Charity and Christian Affections in our Souls: And Prayer not only procures a more liberal Assistance of Grace with us, but in the more frequent practice of that Duty, raises our Spirits above Sensuality, and the World, and begets an Heavenly-mindedness in us. But then some of these cannot be Works of Satisfaction which are defined laborious Works, being the most joyous Employments we are capable of; what can be a more pleasurable Action than conversing with God in Prayers, and Praises, and Thanksgivings to him, or in frequent Study and Contemplations on his Word? And what can afford us a more comfortable Reflection than to redress the Miseries of our indigent Brethren, and help them to some share of the Enjoyments of this Life? That Person to whom these Performances are irksom and grievous, is not only

not to be reckoned as a Christian, but to have lost the proper Instinct of a Man through some ill Courses or Behaviour. And even Fasting it self, and those other Austeritiies in our Apparel, being clothed with Sackcloth and the like, so often mentioned in Scripture, have a spiritual Comfort and Joy in them, as being either the means of a sincere Repentance, or the Effects of it, tho they be so ungrateful to the Body. But however they are no Satisfactions for any part of the penalty of Sin, but only Advantages to repent of it, and remove the Judgments that belong to it, as we attain in the use of them to a more vertuous habit and Disposition in our Natures.

And now having shown against the Doctrine of Satisfactions, that there is no Proof of it in Scripture, *viz.* That Men can compensate by any Afflictions, or voluntary Penances for any part of the punishment of their Sins, which is an unreasonable Assertion in respect of mere Men, as well as derogatory to the Redemption of our blessed Saviour; it manifestly follows, that none can satisfy for the Penalties of other People, or acquit and release them, which must be done by an overplus of Satisfactions, or a performance of more than is requisite upon their account. Yet seeing the Romanists do maintain this unreasonable thing, that Men may exceed in their Satisfactions, and so found a Treasure of the Church, as they call it, which the Governours thereof, especially our holy Father the Pope (to speak in their phrase) have the power to apply as they please. I shall also consider those Texts of Scripture which they produce for these Redundances with as much Brevity as may be.

And the first is *Col.* 1. 24. where the Apostle says, *I now rejoice in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for*

his Bodies sake, which is the Church. *Bellarmine* complains upon this Place of *Chemnitius*, and other Protestants for affirming of the Catholick Writers (as the Roman Party stile themselves) as if it were a Doctrine of theirs that there was something wanting to the absolute Fulness of Christ's Satisfaction, which he calls an impudent Lie, and declares that none of their Writers can be alledged for it, they all maintaining in a great Agreement, the Satisfaction of Christ to have been of infinite Value, and a full Atonement not only for the Sins of one World, but of Millions more, if there had been so many, and that all manner of Sin, and all kinds of Punishment are expiated by it, that which they assert being only this, that the Sufferings of the Saints may be an Accession to the Treasure of Satisfactions in the Church, but are not requisite to supply any Defect in Christ's Passion. And they were to be thanked for this Justice to our Saviour, if their Practice did not contradict it, for if they believe this ample Sufficiency, nay this Redundancy of Christ's Satisfaction, why do they then join others to it, and why do they perswade their unhappy Penitents to fly to these, and dispense their Pardons and Indulgences from them. But however seeing he speaks of a general Agreement, let us hear how some of them express themselves in this matter, which can only be a reasonable Foundation of their Practice. Thus a certain *Author comments upon the place, *The Apostle openly declares that his Sufferings in the Flesh did profit the Church, and supplied the Deficiency of Christ's Passion, or that which that had left in it, not that the Sufferings of* Paul *were more efficacious than those of Christ, but that Christ removed the Guilt of Sin by his Passion, and* Paul *with other just Persons in their Sufferings for his Body, or the Church have accomplished the Remainder.* I sup-

* Polygran. assertione quor. Eccl. dogmatum.

† pose

pose he means that which was to be a Stock for Indulgences, and the Discharge of temporal Punishment. Now what can be more plainly spoken as to the Defect of Christ's Sufferings, and that a Sufficiency in all Respects is made up from the Saints, which is the sense of their other Authors, only expressed with more Decency, that indeed through an Influence of Divine Grace in the Purchase of Christ, we can satisfy for the temporal pains of our Sins, and that we may do more than is requisite for our selves upon that account. Now this being such a Repugnancy to the Apostle in abundance of other Places, cannot be his meaning in this, that he should join any thing else, as a Completion to the Atonement and Satisfaction of Christ's Sufferings, or suppose a want in them. His Doctrine is this, there being two sorts of the Sufferings of Christ expressed in Scripture, one personal which he submitted to on the Cross for the Redemption of his Church, and which was there compleated; others, which he still sustains in his faithful Members, whom he has a Sympathy and fellow-feeling with, and which he shall always be concerned in, to the end of the World: I say, there being these two sorts of Christ's Sufferings, the Doctrine of the Apostle in this Place is in relation to the latter of them, that he most willingly did engage in his share of the Afflictions of faithful People for the Benefit of the Church, to confirm them in their Christian Habits of Faith, and Patience, and Resignation to God by his Example. And that these Afflictions being sustained by the Members of Christ, and for his Name are reckoned to him, is very evident, not only from the Sentence of the last day upon uncharitable People, *I was an hungry, and I was thirsty, and I was in Prison, and ye ministred not unto me*; but from many other places. Thus our Saviour spoke from Heaven, when

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our Apostle was a Persecutor of the Christians, *Saul, Saul, why persecutest thou me?* Acts 9. 4. And so it is said concerning *Moses, that he esteemed the Reproach of Christ greater Riches than the Treasures of Ægypt.* And the Apostle likewise after his account of the kinds of their Afflictions, 2 *Cor.* 4. 10. *We bear in our Body the Mortification or Sufferings of the Lord Jesus.* And again, 2 *Cor.* 1. 5. *As the Sufferings of Christ abound in us.* And that his Afflictions were a singular Advantage and Edification to the Church, he himself tells us more than once, *Phil.* 1. 12, 13, 14. *I would ye should understand, Brethren, that the things which happened unto me, have fain out rather to the Furtherance of the Gospel; so that my Bonds in Christ are manifest in all the Palace, and all other Places; and many of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to speak the Word without Fear.* And so again, 2 *Cor.* 1. 6. *Whether we be afflicted it is for your Consolation and Salvation, which is effectual in the enduring of the same Sufferings which we also suffer; or whether we be comforted, it is for your Consolation and Salvation.* Where the Apostle plainly informs us of the Effect of his Afflictions, that it was not to exempt his pious Brethren from such like Chastisements in their own Persons, (which is the account of Satisfaction) but to encourage them thereto, and inspire them with more Resolution under all the Hardships of a Christian Life, by the Example of his Constancy, which well explains the End of his Afflictions in this place to the *Colossians*, that they were for the Edification of the Church in some of the Vertues of their Heavenly Profession, whether Faith or Perseverance, or any other proper Product of such a Circumstance; and both the Expressions will admit of this sense. And very many of the Roman Writers are content with it, which *Bellarmine* himself does allow

to be natural enough for one Acception of the place: and if so, if it may be expounded another way, then these Satisfactions for other People are no necessary Inference or Deduction from it. And 'tis very observable that where he asserts his own sense, he only does it upon a Supposal of the thing in Controversy, that because the Apostle was willing to promote their Advantage in all the Respects that he was able, as one must conceive of the Author of that Sentence, *I would gladly be spent for you*, therefore he communicated his Sufferings to the Expiation of the temporal Guilt or Penalty of their Sins. But might not one as well conclude concerning Merit, that because he was desirous to be beneficial to them in every thing that he could, therefore he merited eternal Happiness and Glory for them? Ought it not to have been proved first of all, that he could do either of these, or that he could profit them in other Instances, than only by confirming and building them up in their holy Faith, which we allow, and no more? By this kind of Argument one might maintain the most extravagant things, and assure ones self of all those Advantages that the Charity, or Christian Affection of any Person would be willing to procure for him, whether they be possible and expedient, or no. This therefore cannot be understood as a Proof of Satisfactions for other People, but only imports thus much, that the Apostle was very joyful to endure the hardest things, and accomplish his Proportion of those Afflictions that successively are to be undergone by the Company of faithful People, or Members of Christ to the end of the World; he was glad to endure these, for the spiritual Advantage and Edification that might redound therefrom to the Church. To which is parallel, and to be explained in the same manner, that other place of our

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Apostle, 2 *Tim.* 2. 10. Therefore I endure all things for the Elect's Sake, that they may obtain the Salvation which is in Christ Jesus with eternal Glory: and also 2 *Cor.* 12. 15. I will very gladly spend, and be spent for you, *viz.* That he would cheerfully part with all that he had for the Procurement of their Salvation.

Another Place is *Ephes.* 5. 1, 2. *Be ye followers of God as dear Children, and walk in Love, as Christ also hath loved us, and given himself for us an Offering and Sacrifice to God for a sweet-smelling Savour.* Thus one of them comments upon this place, That as Christ being the Head of his mystical Body, in the effect of his ardent Charity, offered up himself for his Members; so ought every Member upon any needful or important occasion, even sacrifice it self for its Fellow-Member. And what if we should yield all this to be contained in our Christian Charity, that after the Example of our Saviour, we should be disposed even to die for the procurement of some greater advantage to our Brethren, which is no more than the Doctrine of the Apostle, 1 *John* 3. 16. *Hereby perceive we the Love of God, because he laid down his Life for us; and we ought to lay down our Lives for the Brethren:* Does it therefore follow that it can only be by way of Satisfaction for the penalties of their Sins, and upon no account of their moral Good or proficiency in a Christian Life? But then if the parallel should be exactly insisted on according to their Interpretation, seeing Christ satisfied by his Death for the whole guilt and demerit of Sin, it must then be allowed that in our Death for our Brethren we also satisfy in the same latitude, not only for the temporal punishment of Sin, but the eternal Guilt and penalty of it, which is a repugnancy to their own Doctrine. For the Instance of our Saviour cannot universally be proposed

to our imitation, who was God as well as Man, and in the exercise of his Divinity did perform abundance of things; but only he is proposed to us in the Actions of his humane Nature, the admirable Sanctity, and moral Perfections which he exemplified in his whole Behaviour. But however, altho we are obliged to lay down our Lives for the Brethren in some signal Instance of their Advantage, yet this is not the Scope or Doctrine of the Place, but only the Sincerity of our Christian Affections to one another, that as Christ by his voluntary Oblation and Sacrifice of himself for our Sins, did afford the highest Example of an intense Charity; so we should be hearty and unfeigned in our Respects to our Fellow-Christians, *Love as Brethren, be pitiful and courteous:* And thus the Writers of the Church of *Rome* do generally explain it.

Another place for these vicarious Satisfactions, that the effect of any ones Sufferings can redound to others, is *Gal. 6. 2. Bear ye one anothers Burdens:* Which that it relates to that particular sort of Charity, that consists in a candid Interpretation of one anothers Actions, and not censuring them in the hardest sense or construction of them, is very manifest from the Context both before and after: That we set up a Tribunal of Equity for one another, and make all the Condescensions that we fairly can as to any Misbehaviour any Person has been guilty of, his Circumstance might have rendred him more liable to it, or the natural habit of his own Body, and we are not secure from the like Instance our selves. The Paraphrase of the place then may be this, that we ought with a great deal of Patience to bear the Faults of other People, to be candid and favourable in our censures of them, and not to use Severity upon them; which expression of a due Charity, (not to mention how apt it is to induce

duce one to Repentance, when the contrary Method would exasperate and harden) is the accomplishing of the Law, and will obtain the most lenity to our selves, if we should happen according to the liableness of humane Nature to be overcome by any Temptation. This is the true Exposition of the Place, as it lies with the Context, and how much it relates to Satisfactions one for another, let any one judg.

Another Argument is drawn from the Communion of the Saints. We are taught (says *Bellarmine*) *in this Article, that all faithful People are mutually Members, and one living Body: and as living Members do assist one another; so the Faithful in like manner do communicate their good things among themselves, especially those which being superfluous to one, may be necessary or profitable to others.* But the Communion of Saints does only require a mutual Sympathy and resentment among them, or a kind of Partnership both in Grief and Joy, and all the Accommodations of this Life, when the afflicted Circumstance of any of our Brethren stands in need thereof, that they should all be affected just as any of them are, and make their Possessions a common Treasure or Store for them; and that they should likewise communicate as much as they are able, their spiritual good things, their Knowledg, and Counsels, and Christian Admonitions to a holy Life; but that they should transmit their proper Actions to one another, is unconceivable, and against the Logick of all Men, as that the Effects of an undoubted Faith, the Constancy and Fortitude of the blessed Apostles should be reckoned to any other Person as their own Vertues. And this they confess in respect of Merit, that that is a thing which cannot be communicated; and how an instance of suffering should be more, being both alike personal Performances, I cannot perceive. Indulg. li cap. 3.

Indeed the fruits of our Example or good Works have a common Influence and Nature, as they are Ornaments of the same Body, and excite every Member to the like Behaviour, and Christian Morals; but the Actions themselves are appropriate to the Subject, and incommunicable; and *Bellarmine*'s Argument, when he asserts, and maintains the contrary, is only begging of the Question. *The Saints*, says he, *do communicate their good things to one another*: So say we too, all the good things that they have, but Satisfactions are denied by us Protestants to belong to them, as being only the Prerogative of Christ's Sufferings, who was God and Man in the same Person, and therefore these should first have been proved in respect of the highest Saints, that an Overplus of Sufferings above the Merit of their own Sins is possible to them, and not supposed it as a certain Principle. But it may be he thought he had done this before in some other place of his many Volumes, which is as hard a task as any novel or upstart Doctrine of the whole Popery.

Now upon this head of the Communion of Saints, they bring two Places more; the first is 2 *Cor.* 8. 14. *But by an Equality that now at this time your Abundance may be a Supply for their Want, that their Abundance also may be a Supply for your Want, that there may be an Equality.* Now the Romanists so interpret this Place, as if the *Corinthians* in return of their Liberality to the indigent *Jews*, were to receive such a Supply of Prayers, and Satisfactions from those *Jews*, as was wanting in themselves; that is, spiritual things for carnal, according to the Apostle, *Rom.* 15. 27. *If the Gentiles have been Partakers of their spiritual things, their Duty is also to minister unto them in carnal things.* From hence they conclude such a Communion in the Church, that one

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transfer his Acquirements to another, and not on-
poral things, but spiritual. *From this*, says *Bel-*
e, it plainly follows that one may satisfy for another,
hat the Sufferings of some may be applied to other Peo-
But this is a violent and forc'd Usage of the
; here is nothing to carry ones thoughts to this
mutation of a different Kind or Recompence of
al for temporal, but they are plainly temporal on
sides. The meaning of the Apostle is apparently
(there being no certainty of these worldly Possessi-
which make themselves Wings and fly away, but
t is now furnish'd with abundance of them, and
bled to relieve others, may shortly be reduced to
ch Indigence, as to stand in need of Charity
lf, and so on the contrary) that the *Corinthi-*
ounding ἐν τῷ νῦν καιρῷ, in this present time should
ister to the Jews, who were then wanting, that
there should happen a change of Circumstance;
hey both placed in opposite Fortunes, the Jews
again assist the *Corinthians*, not only from the Ob-
n of Christian Charity, but common Justice.
entators refer this to a Famine in *Judea*, which
quickly be over, and so they in a Condition of
Alms, and not receiving. And now if there be
nterchangeable Charity, or mutual Beneficence
Christians, what does that concern Satisfaction?
does it follow that some pious People should
fate in the Measure of their Sufferings for the
of others Sins? which is their Inference from
And that place to the *Romans* 15. 27. is no
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not to the Benefit of Satisfactions, but to the Doctrines of Salvation, and the inestimable Treasure of the Word of Life, which the *Gentiles* first received from the preaching of the *Jews*, and which well deserved such a return as this. But then suppose that the Place should be meant of a Retribution of spiritual things, which they wanted for those temporal things wherein they abounded, yet why should these be Satisfactions? are there no other spiritual Bounties which a pious and grateful Soul can remunerate a secular Kindness, or Beneficence withal? Have Prayers no Value or Effect in them? Are holy Instructions, or Improvements in the sacred Science of the Scriptures of Truth, and Examples of Vertue copied therefrom, of no Benefit to any Person, so that they may recompense a small Contribution of the good things of this World? Those that understand this place with *Bellarmine*, of spiritual returns for temporal things, do define these returns by Prayers and Suffrages for their Alms-Givers, or Benefactors, of whom a certain Author sets down a long Catalogue.

Another place which they bring from this Article of the Communion of Saints for the Establishment of Satisfactions one for another, is *Psal.* 119. 63. The Argument whereof only depends upon the Latin Version, *Particeps ego sum omnium timentium te*; I am a Partaker with all those that fear thee; but the Hebrew Word is חבר, which we better render in our English Bible a Companion; *I am a Companion of all that fear thee.* Which only argues the Prophet's converse to have been with pious Men, and proves him also to have been such at the same time. But what if we should allow their Latin Version, are not there many Effects and Offices of Charity, which all good People participate in, a mutual Resentment of one anothers Circumstances, and

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most hearty Applications and Assistances under them, and Prayers to God to accomplish that in their Behalf, which lies beyond their proper Powers to perform for them? And will not these Instances sufficiently explain the Communion of faithful People, which are all set forth in the Revelations of God's Word? But must we needs run to the unscriptural thing of Satisfactions for the full Importance, and definition of it? This is adding to the Oracles of God, and the stating of things we find there: what the Consequence thereof is, let them consider who do so.

Another Place is 2 *Cor.* 2. which they form into this Argument, *The Apostle mitigated the due Penalty to the incestuous Person, whom he had excommunicated for that grievous Crime, upon the Entreaty and Intercession of the* Corinthians. Ver. 10. *To whom ye forgive any thing, I forgive also, for I forgive any thing to whom I forgive it, for your sakes forgive I it in the Person of Christ.* Now from hence they conclude, *that we may be delivered from the Penalties that belong to our Sins by the Sufferings of other good People, as these are applicable to our account.* But first of all, supposing Prayer to be a laborious Work, as they define Satisfaction, which being the transport of our Souls to Heaven, cannot come under that notion; here is no mention of the *Corinthians* Prayers in this matter: indeed he remitted this publick Censure, or shortned the time of it, *for their sakes*, or for their advantage, that perhaps they might not grow proud of themselves, or contract a hardned and uncompassionate Temper towards any Brother by that means, but it no ways appears that he did this at their request. And besides, if they had addressed him in this behalf, it could not have been reckoned as a Satisfaction, which was thus offered to the Apostle, and not to God, against whom the In-

jury of Sin especially redounds, and to whom a Compensation is chiefly to be rendred. But however that this was a Discipline of the Church, to lead this Person, and all the Members of that Communion to a true Reformation and Holiness of Life, and not a *Satisfaction* upon him, or to be performed by any other Person upon his Account, *which* has no respect to a future Amendment, is very evident, that assoon as it had this effect upon him, it was then relaxed, and he exempt and delivered from it; *ver. 6, 7, 8. Sufficient to such a Man is this Punishment*, &c.

And that last Argument of theirs, that God vouchsafed many Advantages to some for the good Works and Merits of others; as for the Piety of *Abraham* he spared *Lot*; and for the Uprightness of holy *David* almost all the Kings of *Judah* after him, who were abundance of them very ill Men; and several times at the Instance of *Moses* he retrieved the whole People from sudden ruine. And therefore this regard to vertuous Men being allowed in the Dispensation of his Benefits, which is evident from the Scriptures, why should it not be admitted in the pardon of temporal Punishment? And 'tis certain that God has signified this regard to pious Men by more Examples than these, and not only in the collation of Advantages or Benefits, but in the remission of punishment too; but then this was not done in the purchase of their *Merits*, *which* none can possibly arrive at, nor by way of Commutation, or one satisfying for another, which none could ever do upon his own account, but it wholly proceeded from the immense Goodness and infinite Affection of the Divine Nature to Mankind, which takes hold of any occasion of their Benefit, or free exertion of it self towards them.

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Thus I have done with those Texts of Scripture, that either *Bellarmine* or any other of his Communion, that I know of, produce for *Satisfactions*, whether *they* be such as are performed by any Person for himself, or being a redundancy on that account are applied to other People; and I hope sufficiently made it manifest that they bear another sense than what these Authors have put upon them.

I shall now in the last place with as much brevity as may be, shew the Original of these Satisfactions, how they began, and were established in the Church. In order to which we must, first, observe the antient Discipline of the Church, that those who were guilty of any notorious or greater Offences were always removed from the Communion of it, and were to undergo a long Exclusion and state of Penance, before they were admitted into it again, which might be a proper means of a true Repentance in themselves, and both a testification thereof, and a determent to other People from the like Miscarriages (as I observed before.) The time of this Exclusion was often long, according to the nature of the Offences. The great St. *Basil* in his Canons of Ecclesiastical Censures, prescribes a Penance of fifteen years to those that had been guilty of the Sin of Adultery, before they were to be admitted into the Communion of faithful People, as to all the advantages thereof, both of Prayer, and the holy Eucharist: and those who had committed the less instance of that Sin with an unmarried Person, which is stiled Fornication, were not ordinarily to partake of these Advantages till after a Penance of seven years: And so other Sins, as they were esteemed of an higher Nature, or were more influential upon other people from the quality of the Persons acting them, had a proportionable Penance assigned to them, which was always longer and more severe, when

it was subjected in any of the Orders of the Priestly Function, than when it related to Lay-people, as we might produce many Canons to this purpose concerning Drunkenness and the like; nay, those things that were always reckoned inoffensive, and no matter of Censure at all in Lay-people, when admitted by a Clergyman, were adjudged to great Penalties, as to play at Dice, or enter the Theater, and publick Spectacle, with the like; the pious Fathers of the primitive Times being of opinion, that these were Indecences to the holy Character, and not consistent with the Sacredness of it; or which being allowed in such Persons would be too much an occasion to those Vices that are commonly the Effects of such Liberties.

Now these Penances, as they were allowed to none, or none were capable of the Benefit of them, but those who were disposed for the Grace of Repentance to relinquish their evil Courses, and no longer persist in them; so they were accomplished by several steps or gradual advances above one another.

n. ad Am. 75.

The first was called the Station of weeping (τὸν πρόσκλαυσιν) without the Port of the holy Oratory, where the Sinners were obliged to stand, not being permitted to enter therein, and entreat the Prayers of the happy partakers of that Priviledg, which they often did with flouds of Tears in a just resentment of their Offences.

The second step was the place of *Hearing*, within the Port, and which extended to the Stations of the *Catechumens*, whether they were *those*, who being willing to become Christians from a Pagan State, did only apply for a due Information in the Faith and Morals of that Heavenly Profession; or *those other that* being arrived at a competent notion and knowledg thereof,

thereof, did desire, and had a right to the Sacrament of Baptism: and here the Penitents were used to stand only partaking of the Word preached, and then departing with the *Catechumens*, not being allowed to join with the Faithful in the Church-Liturgy or Common-Prayer.

The third was the place of Subjection or Substration, (ὑποστάσεως) to which were appropriated the penitentiary Acts, as it is rendred by Translators who were very skilful in this Discipline, *Panitentia*, and the Verb ἐξομολογεῖν, *penitere*. The Areopagite explains this of a kneeling down, by which the Penitents submitted themselves to the Presbyter, who was appointed to have the charge over them, without all question for a relaxation of their Penance, that they might sooner come into all the benefits of Church-Communion. But it is more probable that these Acts of Homage were performed to God, and were the effects of a true Contrition. Now these Penitents of this Station were further promoted in the Temple, but only participating of the Exposition or preaching of the Word, departed also with the *Catechumens*, when the Church began their solemn Devotions.

Eccles. Hierarch. cap.

The fourth Station was as it were still a farther Advancement in the Oratory, where these Penitents were conjoined with the Assembly of the Faithful, and imployed in Prayer with them, though they were not admitted to the holy Table, or the Communion of Christ's Body, and most effectual means of applying the saving Benefits of his Passion to us, which was to be at the Discretion of the Minister, when he conceived that in the Degree of their Repentance they were qualified for it. And this is the Sense of that frequent Expression that the Penitents of this Order were re-

ceived into Church-Communion, χωρὶς προσφορᾶς (κοινωνεῖν χωρὶς προσφορᾶς) that they had the Priviledg of Common-Prayer with those faithful People who were not under any Church-Censure, but were not admitted to a Participation of the Sacrament with them. For whether this *Oblation* relate to the blessed Sacrament it self according to the Opinion of *Zonaras* and *Balsamon* in many Places; or to those Gifts that were usually offered upon the holy Table by every Communicant at the time of receiving, it still carries the same Sense, seeing those that were restrained from the Concomitants of the holy Eucharist cannot be supposed to have enjoyed the free Use and Benefit thereof.

For the further Illustration of these several Degrees, or Stations of Penance, I shall translate two Canons of Saint *Basil*, which will both confirm the former account I have given of them, and also render that more obvious. The first is the 75*th* of the first Epistle to *Amphilochium*. " If any have defiled himself with " his half-Sister either by the Father or Mother's side, " permit him not entrance into the House of Prayer, " till he refrain from that abominable Practice, and " after he's come to a due Apprehension of his fear- " ful Sin, let him *lament* three whole years at the " door of the Sanctuary, entreating the Devotions of " them that enter, that in an earnest, and Christi- " an Compassion, they would every one supplicate " the Lord for him. After this let him be received to " *the Station of Hearing* for three other years; and " in the Solemnities of the Church, when he has heard " the Heavenly Instructions, and Doctrines of the Go- " spel, then dismiss him, as being unworthy to be a " Partner in their Devotions. And afterwards if he " request these with Tears, and Weeping, and Address

" to

" [illegible]od in a due Contrition and Humbleneſs of Spi-
" [illegible]it, afford him *the Station of Subjection* for other
" three years. And when he has ſhown the proper
" Fruits of a hearty Repentance, let him be admitted
" to *the Prayers of the Faithful*, without the Priviledg
" of an Oblation; and then conſorting two years with
" them in their holy Devotions, let him approach to
" *the Lord's Table*, and a free Participation of the Be-
" nefits thereof.

The other Canon is the 81*ſt*. " Seeing many upon
" the Incurſion of barbarous People, have ſhamefully
" violated their Chriſtian Faith, either by adhering
" to magical Rites, or partaking in the Heathen Sa-
" crifice, or ſwearing by their Gods, whether Idols,
" Sun, or Stars, or the like, let their Diſcipline be ac-
" cording to the Canons of the antient Fathers. Thoſe
" that offer themſelves to the Gentile Gruelty, and be-
" ing overcome by the unmerciful Uſage and Tor-
" ments thereof, ſuch as almoſt make a Neceſſity in
" humane Nature, to yield under them, and ſo are
" drawn to an Abnegation, let them be excluded
" three years *in the place of Weeping*, and then only
" admitted to the *hearing* of the Scriptures for two
" more, and let them be three years in *the Station of*
" *Subjection*, or in the ſpecial Acts and Exerciſe of
" Repentance, ſuch as may moſt demonſtrate the Sin-
" cerity thereof, and then received to the *Communion*
" *of the Faithful*, as to their Devotions and publick
" Prayers. But thoſe that have betrayed their Chri-
" ſtian Faith, without this Violence or Impreſſion up-
" on them, in more Freedom of their depraved Will,
" let them be removed from any common Act with
" faithful People three years, and be in the *State of*
" *hearing* for two, or only have the Benefit of the
" Word

" Word preached, and in the *Place of Subjection* for three
" more; and then being conjoyned with the Assem-
" bly of the Faithful, as to the exercise of their common
" Devotions for three years, let them then come to the
" Communion of the blessed Sacrament of Christ's Body.
Where we may observe to reconcile this Canon with the seventy third, that this holy Father was of Opinion, that a Sacrificing to *Demons* in the Heathen Notion of them, as supposing them to be middle Deities, and to have some share in the Government of the World, which perhaps in those less removes from a state of Paganism, might consist with some imperfect Acknowledgment and Faith of Christ, that he was a Superiour Mediator to them; I say, this Father was of this Opinion, it may be upon these Reasons, that a sacrificing to Demons, was less in the Balance of Sins, than an *absolute Denial or Renouncing of Christ*, and therefore to *this* he prescribes a perpetual Weeping and Exclusion, from the higher Benefits of Christian Assemblies, their common Devotions, and *holy Eucharist*, *which* he does not allow but at the hour of Death to such Persons when he thinks upon Belief of the Mercy of God, it may be administred and afforded to them, whereas the Penance to the other was only for a certain time.

And these Penances were not so necessary either as to the Measure or Continuance of them, but either the Bishop, or some Presbyter authorized by him, could relax them, and contract the time of them, which they often did upon the Evidence of a *true Repentance*, when these had obtained their just Efficacy upon any Person; for in regard to *this* they had a discretionary Power assigned to them in several Councils, which is also contained in the Authority of a Bishop, either to remit some part of the Penance, or even

even dispense with *one Station* of it, as the Repentance was more demonstrable by the Consequent Fruits of Holiness and Vertue redounding therefrom. And it was likewise very usual *in* the Approaches of Persecution, as well as in case of extream Sickness, to receive the Penitents into the Peace of the Church, though they had not accomplished their course of Discipline, and afford them the blessed Eucharist, and confirm them against their Sufferings, by the extraordinary Graces of that Sacrament. And these Remissions only related to Canonical Censures, and not a judicial Punishment of Sin to which Purpose they are now applied by a sort of Christians, who stile themselves Catholicks, though directly contrary both in this and many things else, to the sense of the first Fathers.

Concil. Anchy can. 5, &c.

Now these Penances or Church-Discipline, as they are proper to subdue the sensual Affections, both by rebating the cause of them in our Natures, and advancing a more cautious habit in our Spirits against new Lapses, or compliance with them, when we must suffer such Severities upon that account; and are also effectual to preserve other People from such Enormities upon the same reflection that these must be expiated in a long scene of Shame and Sufferings; which circumstance of Shame, in respect of many Tempers, is the strongest Inducement to renounce or forsake any thing: I say, as these Penances are expedient to these purposes, as I observed before; so likewise they are absolutely necessary in regard of abundance of People, who would perfectly resign themselves up to their own sensual Appetites, and wholly live according to that stronger Principle of humane Nature, unless they were restrained by this means, which Restraint or Violence

olence upon them at the first may afterwards grow through Custom, into a voluntary Behaviour and free Exercise of their Christian Vertues. Although all People sufficiently know the moral Law, as to the principal Duties of it, that being written upon their Minds, as well as revealed in ten Precepts; and there is no Difficulty concerning this, but only as it falls in more intricate Circumstances some times, which are called Cases of Conscience, and which by the Art of some Men are made more and more intricate too, than ever can happen in humane Life, yet neither the Reasonableness of their known Duty according to the temper and Faculties of Man, nor the Threats of eternal Misery to the Neglect of it in the other World, being at such a Distance, can preserve them in the Practice thereof. And therefore there were always Censures in the Church upon this Advantage, or Necessity of them, which were first established by our Lord himself, *Mat.* 18. 17. And often practised by the Apostles in an extraordinary manner, so as to be attended with bodily Torments, that Men by this means might be forcibly kept from Sin, through a present Shame and Punishment upon it, who would be less wrought withal in a long Prospect of eternal Ruine, and that they might be thus accustomed to the material Exercise or Action of Vertue, which at last would become a Habit in them, and the result of their own choice. And I doubt not but these Censures so carefully practised in the Primitive Church, recovered thousands to a strict observance of their Christian Duty, and a temper of Vertue in their Spirits, who would otherwise have continued loose Persons through their whole Life time. Such an Advantage would the re-

restoring of primitive Discipline be in our Church, as it would reduce us to a more Christian State, and remove that Libertinism, and dissolute Living that is among us.

Now these Penances being so beneficial as they were, and such an Advantage to a Gospel-Holiness, began to have too high Expressions bestowed upon them by several of the Fathers, that *they could atone, or satisfy for Sin; appease the Lord*, and *appease the Judg*; and that *both the Offence and Penalty thereof could be redeemed and expiated by them* * : though they meant no more than that they were an occasion to free Creatures to forsake Sin, and arrive at such a disposition of Vertue and Religion as must needs be acceptable to God, and had no foundation of Punishment in it, and therefore to derive these Benefits to such People as were under the power of their evil Habits, they often recommended this pious Discipline above the proper Efficacy of it, which does not consist in the bare Action as though that had any merit belonging to it, but in its Influence upon the Mind, as it tends to the Reformation of that Principle, and the acquiring of a better Frame and Disposition in it. But however such Expressions as these are the only ground that the Romanists have from primitive times for their Satisfactions, which they so contradict in their Doctrins about them. The Fathers well understood these Penances only to be Medicines of a vitious Nature, and an external Satisfaction, if any one please, to the Church to repair the scandal of some wicked Action, which was their whole Notion in the matter, as is evident from their Indulgences which were only Remissions of some part of these Penances when they

Chem. Exa p. 2. p. 205.

concluded, that they had wrought a true Repentance, and performed the Cure they were sent upon; but they never applied these to the Punishment of Sin, as if they could discharge a certain Proportion or Share thereof, that is the temporal Penalty that belongs to it. This is a novel Doctrine of the Catholick Church now a-days, that is only denominated from one City or Archbishoprick; but was not known in the truely antient and Apostolick Church, which was dispersed over all the World, and maintained a perfect Harmony in every part. And as these Satisfactions did but start up in some late Centuries; So tis likely they were never so explicitly treated of, till the thirteenth, in which the subtile Doctor lived who expressly makes them Expiations for past Sins, and, if possible, is more subtile about them than other things.

pplem. 3 part. est. 14. art.

Thus we see how this only true and infallible Church is changed from the Primitive Faith, and the Doctrines of the first Fathers. I wish we may preserve our selves from it in such particulars as these, and in the Spirit of Meekness, communicate with one, who acknowledging her self liable to be mistaken, yet is well assured, that she is established as to all her Doctrines, and Usage or Discipline, upon the Scriptures, and the concurrent Sense of the *first Fathers, who* as they were nearer the blessed Apostles, or contemporary with them, by which they could better understand their Institutions; so being such self-denying Persons as they were, are better Authors of any Doctrine, and more to be trusted or relied upon, than a Company of Merchants in Religion, or those that betray designs of Profit in all their Sanctions, which they having been so suc-

successful in, and having laid such a platform of Secular Greatness, and such a power of Indulgences or Pardon of Sins, without the trouble of Contrition for them, makes the only Inducement (that I know) to become Proselytes to that Church, which is so little Apostolick for those reasons.

THE END.

ERRATA.

Pag. 536. lin. 19. for *Principle*, read *Spirit*.
550. lin. 22. for *fore*, read *some*.
574. lin. 12. dele *likely*.

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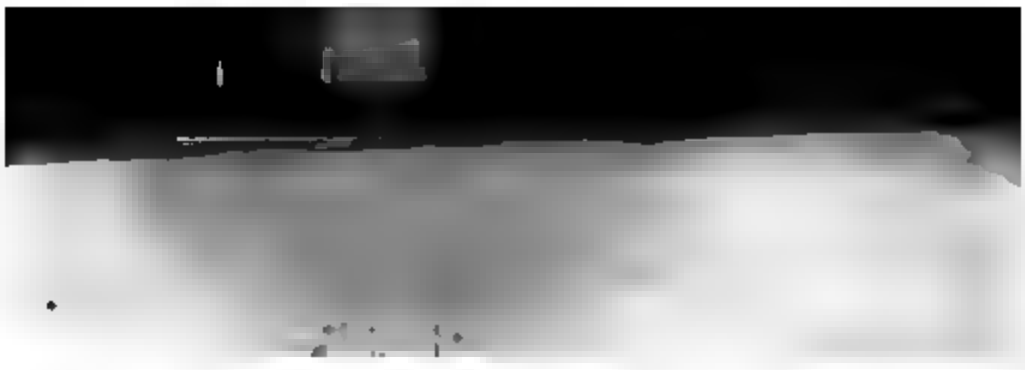

The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

PURGATORY.

[By John Scrivener]

PART I.

IMPRIMATUR.

Sept. 19. 1688. *Guil. Needham.*

THE Council of *Trent* shews her Artifice and Subtilty in no one Point defin'd by her, more, than in her definition concerning *Purgatory*, which, tho she propounds for an Article of Faith, (and that a most important one) yet her Wisdom has thought fit to give no description of it, but leaves it to her Prelates and Priests to tell what it is, and in what Extent to be believ'd.

Again, Tho she Prefaces her Canon with a pretence of a *Purgatory* establish'd in the Catholick Church according to the Doctrines of Scripture, and the Traditions of Primitive Fathers, yet when she comes to give

her own Injunctions about it, she is pleas'd to pass by the Scriptures, and oblige her Bishops to be careful to have it preach'd too, and believ'd by all the Faithful, not as founded in Scripture, but as it has been deliver'd by holy Fathers and Councils. It seems (whatever the later Defenders of it may have found out) that Holy Ghost which directed her, assur'd her of a much better security from Tradition, than foundation in the Scriptures. But was not this Infallible Council all this while much more cautious of her own Honour and Ease, than careful of the Souls of her Proselytes, whose Faith she thus exposes to the uncertainty of Man's Representations? What if any Priest should trump up *Origen*'s old *Purgatory*, he may produce a much fairer pretence for it from Antiquity, than can be produc'd in vindication of the present *Roman Purgatory*? and let him but make it appear to be as beneficial to the Churchmen, and there can be no doubt but it *shall* be allow'd to be as necessary to be believ'd by the Church.

ret. de gat. in ini-

Amongst the Ancient Writers, we meet many strange and unaccountable Fancies this way, and there seems to have been a general Notion amongst them of a *Purging Fire*: But then this was as different from the present *Papistical Purgatory*, as the present Time is, from the Time to come, or as that, which is to purge some only, from that which is to purge and purify all Men: For theirs was a Fire which was suppos'd to burn out at the Day of Judgment, and through which not only Venial Sinners, and such as are defective in some part of satisfaction, but also the purest Saints, Prophets, Apostles, Martyrs, nay, the holy Virgin her self, was imagin'd to endure and pass through: And this *Purgatory* is abundantly prov'd out of the Fathers by *Bellarmine* himself. So that if the Opinion of holy Fathers must guide their

Purg. 1.

Faith;

Faith; or if they are to believe now as the Fathers believ'd in this particular, they must have not only a very implicite, but according to *Bellarmine* himself, a very groundless and erroneous Faith; since he explodes these Imaginations of the Fathers for such. But to come more close to the Business in Hand, tho the *Trent Doctors* were so nice and tender in their Canons, yet we find them more courageous in their Catechism, where amongst the Articles of their Creed they not only number *Purgatory*, but also define or describe to us what it is, *viz.* A *Purgatory Fire*, by which the Souls of the Faithful, after some determinate Torments, are purg'd; or, as the word *Expiare* more properly imports, in which they make satisfaction and amends to God's Justice for the failures which they had not time to repair in this Life; and so become qualify'd to enter those everlasting Mansions, into which nothing that is defil'd shall enter. And no doubt it must be upon this Authority that *Bellarmine* so confidently maintains the punishment of *Purgatory* to be the punishment of Fire, since the Council of *Trent* no ways defines it to be a Fire in her Decree about it. As to the place of this *Purgatory*, whether it be in the Heavens above, or in the Earth beneath, we as yet hear not one word; now for this they are to relie upon their Confessors, and how they will be able to resolve what the Church Representative presum'd not to meddle with, I leave them to judg that can take a view of those irreconcilable Imaginations some of the later of the Fathers and Schoolmen had concerning this Particular. For my part I cannot but wonderfully mistrust the Inspiration, which is pretended to have directed these holy Fathers to believe, and propose to be believed, on pain of Damnation, a Place, of which they dared not to give

Bell. ibid.

Catech. Parz. de to Sumb. pag. 52.

Bell. de lib. 2. cap. Parag. est quarto.

any manner of account at all: Since there is scarce any one Text either in the Old or New Testament, where we meet the word Fire, but what with some fetch or other their Arguers apply to, and interpret of their *Purgatory*; must it not follow that this Council really mistrust'd the Explications of their own Expositors, that it was satisfy'd *Purgatory* was not intended in, or asserted by those places, since notwithstanding all of them, she hath avoided defining it to be a Fire? Perhaps indeed such a particular assignment of Place as we meet defended by the Cardinal and others, was not so fit for an Infallible Synod to assert; yet since she pretends that her Faith hereof is grounded on the Scriptures, methinks it might well become her Infallibility to have asserted as much as is, according to their own Principles, to be deriv'd from Scripture; and if that be any thing at all, it must be both that it is a Fire, as *Bellarmine* infers from 1 *Cor.*3.15.— *shall be sav'd so as by Fire*; and also that it is a place under the Earth; since almost all of them reason for it, from these words,— *to whom every Knee shall bow, of things in Heaven, in Earth, and under the Earth:* Concluding those *under the Earth* can be none but the Souls in *Purgatory*; for at last, if it be no Subterraneous Prison, what Impudence must it be thus to abuse and misapply this Scripture? So that without misrepresentation, I hope, we may aver, that the Popish Article in this Point, is this, That there is a Subterraneous Place, where after this Life the Souls of the Faithful do abide for some time, till chastis'd with the Torments of its Fire, they have paid Satisfaction for such Sins as they had not satisfy'd for in this World, and which Satisfaction may be hastned, by the Prayers of the Living; since the one is the plain Doctrine of their Catechism, and the other a necessary Inference from

l. quo su-

l. 2. ver. 10.

from those Arguments from Scripture, wherewith they themselves defend their *Purgatory*. And therefore we may observe, that the bare Doctrine of a third Place (tho that is as inconsistent with the Scriptures) with which the Author of *Popery Represented and Misrepresented*, would shuffle off this Article of *Purgatory*, will not suit with the Doctrine and Article of the Church of *Rome*; unless it be a place of Fiery Torments, where he that has obtained full pardon for all his Sins, may further satisfy and atone; and out of which he may be pray'd by the Intercessions of the Living. Now then we of the Reformed Church of *England*, not only particularly disown such a *Purgatory*, but also absolutely deny that there is any such state at all for Satisfactions by Torments after this Life. We acknowledg but two States, the one of the Faithful in Heaven, the other for the Unrighteous and Impenitent in Hell; and this we maintain; First, Because the Scriptures speak of no more but these two; besides, since the Church of Christ has never been represented under other Titles than these two, *Militant*, and *Triumphant*: They do necessarily exclude this third *Subterraneous* Church; which is neither *Militant*, because ascertain'd of Salvation, and freed from the Conflicts and Oppositions of this World; nor *Triumphant*, because Scorched and Afflicted with the most exquisite Pains and Torments. Secondly, We reject their *Purgatory*, because it is no other than a Dream and Delusion of Man's Fancy and Contrivance, without the least colour or countenance of the Holy Scriptures to support it; much more, without plain and clear Scripture to recommend and enforce it for an Article of Faith; and this is that we undertake to make good at present. Nor can we more happily discharge this Performance, than by a close Encoun-

ter with our Adversaries, and by laying open the dark Obscurities they depend on, and discovering with what weak and impertinent Misapplications they abuse the Scriptures, fondly ensnaring their own Souls, and other Mens.

The Author I shall the more purposely examine shall be the *Catholick Scripturist*, who as he is the latest, so we may expect to find him the most profound and prepar'd; amongst forty Popish Points boast'd to be made apparent in Scripture, we may certainly expect to have this of *Purgatory*, which is of such incomparable Use and Accomplishment for the Churches Grandeur, most irrefutably display'd and laid open. Now then the Method he observes in proving it from Scripture, is this, first, From Principles of Scripture, necessarily inferring such a *Purgatory*. Secondly, From several express Texts which prove a *Purgatory*.

We shall therefore follow him in the same Method;

First, Discover the Impertinence of his pretended Principles.

Secondly, Shew the Insufficiency of the Texts alledg'd, and that, with this advantage given him, that where we find his judgment and knowledg in the Scriptures failing, (which I assure you labours under many great Infirmities) we will help him with the Texts urg'd and insisted on by those of better Judgments and Knowledg, of his own Party.

'at. Script. 25. *'ainst of Purgatory.*

The first Principle he pretends from Scripture, is this, That there are Scriptures which teach, that after the Sin it self is forgiven, there do remain some Pains still due, even to that Sin, and therefore consequently infer a *Purgatory*, because that Man to whom the Sin is forgiven, may Die before he has paid those pains in this Life.

But

But may not that Man who has read those Passages of the Prophet, *He has born our Griefs, he has carried our Sorrows; he was bruised for our Iniquities, and wounded for our Transgressions.* And again, *The chastisement of our Sins was upon him:* Wonder what Scripture there can possibly be, which teaches us that there are Pains and Sorrows due for Sin, not comprehended within Christ's Sufferings, but such, which even after his full Pardon and Remission granted to us, must actually be born and satisfy'd for in our own Persons. Why this he attempts to make out by these two Instances. Isa. 53.

First, That Original Sin, tho it is effectually wash'd away in Baptism, yet the Infant Baptiz'd is still obnoxious to Death, after such Remission, which is the Punishment due to that Sin. Cath. Scrip. 25. *Points of Purgat.*

Secondly, From what we meet with in the 14th Chapter of *Numbers*, where God tells his People, *That tho he had forgiven them their Sins according to his Word, yet that they should not see the Promised Land*, ver. 32. *But their Carcases should fall in the Wilderness.* Ver. 33. *Their Children should wander in the Wilderness forty Years, and should bear their Fornication, until the Carcases of their Fathers should be consumed in the Desart.*

Now the answer to both these Instances, is clear and obvious: For, first, They speak only of such Punishments, as God for their Transgressions inflicted on the Living in this World, and therefore to infer hence a Punishment necessarily to be inflicted on the Dead, must be Irrational. For, secondly, God may no doubt inflict a Temporal Punishment, as he did on *David*; either as a condition of his Remission, or as an outward Admonition and Mark of our Iniquities for all Generations, whereby to deter and affright them from the like misdoings, and yet this no ways argue a Satisfa-

ction inherent in such a Temporal Punishment; or, that when he pardons us without any such Temporal Afflictions annexed, some Punishment must still necessarily be due by way of a Satisfaction for our Sins, which must unavoidably be paid, either here, or hereafter: What? Because God hath entail'd Death upon all for a Testimony, and outward Remembrancer of our Parents disobedience in this Life, therefore there must be a *Purgatory* for satisfactions hereafter. Is Death a Satisfaction for our Original Sin? Then how comes it wash'd away by Baptism before Death? Or again, Because according to the degeneracy of Man's Nature, such an innocent Baptiz'd Infant may die, Is it more rational to say with this Scripturist, it died for a Satisfaction due to our Original Guilt, which remains after our Remission by Baptism, or to say it died according to the Disposition and Appointment of God, who has made Death a continual Memorandum of that Original Guilt? The Scriptures indeed tell us, that *Death came through Sin, and hath so pass'd upon all*; but they tell us withal, that for a good Christian, such as we may believe a Baptiz'd Infant to be, *to die is Gain:* to be sure they say no such thing as this Scripturist would teach us, to wit, that for some Sins forgiven, and remitted to us through Christ's Blood, there remain some afterpains, for a Personal Satisfaction payable by us in another State. Death no doubt is the consequence of that Corruption which our Parents have deriv'd on us through their Disobedience; but by no means a satisfactory punishment for their Transgressions. And therefore, secondly, Tho God in the same Breath tells his People, *They shall bear their Fornication in the Wilderness forty Years*, in which he told them he had forgiven them their Sins, yet this proves not that it was upon the

the account of any remaining Satisfaction that God afflicted them forty Years, as the *Catholick Scripturist* infers, (for let him answer me, how a Punishment of forty Years, could be a just Satisfaction to the offended Justice of God, against whom they had then sinned most mortally) but that in this Life God would have them subdued, humbled, and kept in forty Years Straits and Severities for a Curb and Bridle to their Posterities, tho in the mean time those who died in the Wildernes with this Promise of Forgivenes, no doubt slept with their Fathers even in the Bosom of *Abraham*; and thus their own Expositors will teach them that these Tribulations and Punishments, wherewith God sometimes afflicts us in this World, are to keep us humble, and dependent upon his Goodnes, to remember us continually of our Miscarriages and Iniquities, and so increase our Repentance and Submission, but no Satisfactions or Recompences to compleat the ultimate discharge of our Debts to his Justice. And therefore certainly it must be the greatest wonder in the World, to hear a Man that pretends to be a Father of the Children of Christ, and one of the Priests of the Lamb, conclude with this *Catholick Scripturist*, that because God threatned the Fathers to punish their Posterity so severely in this Life, because these were the Terms and Particulars upon which he had remitted their Iniquity, therefore it must be reasonable to infer the Fathers themselves, who obtain'd a Promise of Remission before Death, should for a time, nay, *forty Years*, says our *Scripturist*, be tormented in Purgatory, or that they could not be forgiven without undergoing the Pains of a middle State. For all that I see, he may as well conclude *Transubstantiation*, or the *Worship of Images*, from this place and instance, as any the least pretence of a *Purgatory*. And there-

Cath. Scrip. pag. 233.

fore it will not be worth the while to follow him through the reſt of his Inſtances, ſince they all tend to the ſame end, and ſhew only that there was a preſent Puniſhment accompanying an eternal Remiſſion, which was purely in the Juſtice of God to inflict or abate according to his free Mercy, it relating only to this Life; but tell us nothing, that ſuch Puniſhments were ſo due to the Divine Juſtice in another World if not undergone in this, that it could not be ſatisfied without them; this certainly muſt reflect on the All-ſufficient Sacrifice of our Redeemer, whoſe Blood is the Propitiation for our Sins, and therefore as his Principle is without Goſpel or Divinity, ſo muſt the Purgatory founded thereon be without Scripture or Divine Revelation.

1. Script. 337. His ſecond Principle from Scripture is this, "The "Scriptures teach that there are venial Sins, *i. e.* ſuch "Sins as are light and trivial, which, tho they deſerve "ſome temporal Mulct, yet no eternal Torments, and "therefore he that dies impenitent in them can't go to "Heaven, becauſe nothing that is in the leaſt defiled can "enter therein; nor to Hell, becauſe he deſerves not "thoſe everlaſting Burnings; therefore a third State "there muſt be, even Purgatory, where he may in "ſome ſenſe be purged, and through his own Satisfaction "in enduring its Torments, prepare and qualify himſelf "for Heaven. What incomparable reaſoning is here! which ſets a Man above the Satisfaction of Chriſt's Merits, his Sins being too ſmall to need his Expiation, which finds Remiſſion for a Man dying in Impenitence, that contradicts the whole Current of the Goſpel, which teaches us without Repentance there can be no Remiſſion; and again, to fix a Purgatory, calls in queſtion the Juſtice and Equity of God himſelf, who hath pronounced by his Holy Spirit, that he that ſhall offend

 in

in the least of his Commands, shall in no wise be his Disciple, and then certainly by no means enter into his Glory.

As to the Instances alledg'd by him of the Mid-wives perserving the *Hebrew* Children, and *Rahab*'s denying, and hiding away the Messengers, what grounds they went upon in their Answers appear not to us, whether God, who is the Disposer of all things, by his Holy Spirit immediately inspired and directed them or no, is not mention'd, but for their incurring such venial Sins as he speaks of, there is not the least Pretence nor Circumstance to infer it; the Text says, they *feared God* in that Action, *Exod.* 1. 15. and that because they did so, *he provided for them, and built them Houses.* And of *Rahab* it is recorded, that she was *justified by Works, receiving the Messengers, and putting them forth another way, after she had first hid them,* James 2. 25. By which we may conclude they sinned not at all in so doing; but how it proves them guilty of a venial Transgression, when God himself applauded their Performance, I profess I cannot apprehend. I shall make bold to aver, that had there been any unjust Equivocation, or sinful Falsification, God would never have approved, much less by his Holy Spirit commended and rewarded them. These indeed are two of those Transactions which we are to believe well done, because God himself has vouch'd them to be such, but we can take no measures from such dark Proceedings which remain so unaccountable; and now how even Venial Sins could be thus meritorious, as to obtain God's express Favour, particular Approbation, nay Rewards, will take up our *Scripturist* another labour to make out. In the mean time let us go on and see with what profound Stupidity he toys and trifles with the most terrible

Cath. Sc. Pag. 337.

Denunciations of Christ himself: *Mat.* 5. 22. *Whosoever is angry*, says our Saviour, *with his Brother without a cause, shall be in danger of the Judgment; and whosoever shall say unto his Brother, Racha, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell Fire:* here our *Scripturist* is very pompous and triumphant, and from the pretence of three kinds of Punishments, very confidently proclaims three kinds of Sins, amongst which venial are one, which he will have to merit only a Temporal Punishment, whereas now our Saviour is most serious here in representing the Terrors and Punishments, threatning all the Works and Fruits of our unlawful Anger even in the other World: But what wonder to see so blundering a Jesuit thus ridiculously insulting with such Straws, when the great Cardinal himself lays hold on such inconsistent Conclusions to establish his *Purgatory*? One would think nothing could possibly be more plain than our Saviour's Intention in this place, which was to shew, that tho' the Law of Man only censur'd and condemn'd the Murderer, yet the Divine Justice revealed in Christ, will pursue every disorderly Passion, every undue Motion and Operation of Anger, even in a capital manner in the World to come; to which purpose, as Murder was accountable to the Judgment, which had the cognizance of Capital Matters; so says our Saviour, *Whosoever is angry with his Brother without a Cause*, that is, is guilty but in the least degree, *shall be in danger of the Judgment: whosoever shall say, Racha, shall be in danger of the Council*, which inflicts a yet severer Punishment, *viz.* that of stoning; *but whosoever shall say, Thou Fool, shall be in danger of Hell Fire*; that is, the highest and most afflicting of all Punishments. Now what can be more plain, than that, as Murder is the highest and

le Purg. cap. 8.

most

most grievous of all the Effects of Failure and unmeet Wrath, and that which gave occasion to the Discourse of our Saviour; so these three are [illegible] as several degrees and approaches towards [illegible] Sin, not different kinds of Sins, as the Cardinal [illegible] out the least occasion infers, but different degrees of the same Sin, and so consequently the Penalties assert'd to them not different kinds, but several degrees of the same Punishment, *viz.* all equally eternal, tho' not all equally afflicting and tormenting. *Bellarmin* acknowledges that the Punishments insinuated here are such as shall be inflicted in the next World, but by an inexplicable fetch, would have part temporal, and those threaten'd to the first two degrees punishable by the Judgment and Council, and part eternal: but he produces no Reason for his Conjecture, nor indeed does any appear, unless it be these words *Hell Fire*, which tho I confess, they may be taken literally, yet our Saviour seems to use them here in a metaphorical way, with respect to the Terrors of *Hinnom*, which the Jews even then had in Memory, and by which as probable he took occasion to express the exquisiteness of the Punishment due to the highest degree, tho' they had no such Punishment among them as burning in a right Fire: but since our Saviour here declares [illegible] degree to be Capital, why must not every degree [illegible] eternal Punishment? Did ever in *Mosaic* Capital Offences amongst Capital Punishments? I will here refer our *Scripturist* to one of his own Friends, *Maldonat* in his Comment upon St. Chap. [illegible] the Council, says he, that [illegible] Punishments, say such [illegible] shed. I wo'd fain know [illegible] ents are to be expected in the [illegible]

but that it is there where this Sentence will be given, *Theophilact* apparently informs us, explaining the case of the Sinner in the second degree, who is *in danger of the Council*: in danger of the Council (says he) of the holy Apostles when they set judging the twelve Tribes of *Israel*. I doubt that Punishment will be of an eternal duration which they inflict. And therefore because I would refer them to the Authorities most allowable in their own Opinions, which may undeceive them in so weighty a Concern as the wrong meaning of the Scriptures, I must again send them to the same *Maldonate*, with another most applauded Champion of their own Fraternity, and that is *Suarez*, who plainly denies this Text to relate to *Purgatory*, and that for this reason, because 'tis mighty probable those three Particulars (*Judgment*, *Council*, and *Hell Fire*) intimate an eternal Damnation, which is greater or lesser according to the quality of the Offence. And then for the Cardinal's three kinds of Sins and Punishments, hear the resolution of *Maldonate* in the place before-cited, 'tis certain, says he, that not the kinds but the degrees of Sins are distinguished in this place, which three degrees Christ has here pronounc'd deserving the same infernal Punishment, tho not the same Weight and Severity of it.

Theophilact. in locum [illegible] ἐν τῷ συνεδρίῳ τῶν ἁγίων Ἀποστόλων, ὁ τὴν τρίσσωσιν κεφαλὴν τῶν δώδεκα φυλῶν.

Suarez Tom. 4. in Thom. Disput. 45. §. 1. num. 13. pag. 557. Hic locus non spectat ad hanc Controversiam de Purgatorio, quia valde probabile est omnia illa membra (Judicii, Concilii, Gehennæ) significare æternam damnationem, & pœnam majorem, vel minorem, pro qualitate delictorum.

Mald. in Mat. 5. Certum est hoc in loco pœnarum & peccatorum gradus, non genera distingui, quæ tria peccata Christus eâdem inferni pœna, licet non eadem gravitate, digna esse docuit.

I shall only admonish such Scripturists as these of these two things, and so leave them to a more impartial Reflection on their own Cause, 1. That it is very requisite they should agree amongst themselves about this Text of Scripture, before they lay such stress and weight upon it in so important a Point as an Article of their

their Faith. 2. That they would remember that they are not only *Protestants*, but those of their *own Order* which thus testify against them, how shamefully these have abus'd and distorted this plain Scripture.

And thus we come to his Convincing Words, his few and many Stripes, his Motes and Beams, his Gnats and Camels, which are the remaining support of his Venial Reasonings; to all which, I shall first, give this general Answer, and let our Scripturist make the best of it: That if those Offences express'd in these Terms, and which, for the manner of the expressing them, he concludes to be but Venial, are Sins indeed, then they must be a Transgression of the Law of God, for without Law there can be no Sin. Secondly, If they are committed against any part of the Law of God, then they must be equally Obnoxious to the infinite Wrath and Judgment of God, with other Sins, which are express'd in the most heinous manner. For, since the holy Apostle tells us, *Whosoever shall offend in any one*, (tho the most minute particular of the Law) *is guilty of all*: Must it not necessarily follow, that such a Minute Transgressor, must also be equally liable to the Punishments due to the whole Law? And then those can never be made appear by Scripture to be other than Eternal; for tho God indeed, does not threaten an equal degree of Sufferings, to unequal Offenders, yet the *wages of* all *Sin*, is reveal'd to be *Death*, and that too Death Eternal; and we hear of no other Punishment for Sinners of what kind soever in the New Testament, but a *fearful looking for of Judgment*, *and Fiery Indignation*; but without timely Repentance, a final Exclusion from the Kingdom of Heaven. Our Scripturist indeed insinuates that God and Christ must be Tyrants, and cruel in his Opinion, should they reward

Cath. Script. Pag. 337.

ward our lighter Miscarriages with Eternal Pains; but God's Justice has left no comfortable expectation for any Impenitent Sinner whatsoever, dying unrepentant, tho but in the least of Sins; nor indeed do we find any thing offer'd by the Catholick Scripturist himself, to evince the contrary. To pass by his Motes and Beams, which our Saviour calls so, only in comparison with the more heinous Enormities of the *Pharisees*; can any thing be more Venial, than a few Idle Words? and yet if the Scripture the *Catholick* produces, may be relied upon, I dare aver, all pretence of *Purgatory*, for Venial Satisfactions, is altogether Ridiculous: *For I say unto you*, says our Saviour, *that every Idle Word that Men shal speak, they shall give an account thereof in the Day of Judgment*: What can be the meaning of this Text, if not this, That every idle word not here repented of, shall be accounted for, at the Day of Judgment? And then where's your Purgatory-Satisfaction?

Mat. 12. 36.

He flutters next with his *many* and *few Stripes*, making the *many* signify eternal Punishment, but the *few* no more than two or three stroaks of a Discipline, or such a short Risk in *Purgatory* as may easily be bought off with a small Present to his Confessor at the last Gasp: But can any one be more fit for *many Stripes* than this Jesuit, that blushes not to fool and trifle thus with the Word of God? Do not *Theophylact*, and all Divines (but those that understand no Divinity) understand these Stripes, as the same in kind, but different in their number and portion? Does not our Saviour plainly shew how he will require from us all according to those Gifts and Capacities he has endowed us with, that whosoever offends or neglects Obedience to his Will, must expect the very same Revenges of his Justice, tho not in the same Degree? Is here any thing

to incite us to Sin against God, or neglect the opportunities of amendment in this Life, upon the confidence of Salvation through our enduring a few momentary Stroaks in another State? Cannot the Stripes be few and many, but they must needs be Temporal and Eternal? Did ever any Divine before this *Scripturist* suggest, if all were eternal, then they must all be equally many and numerous? What says *Theophylact* upon the place, "Let us be afraid, my Brethren, "for if he who knoweth nothing, is worthy "of Stripes, what shall become of us, "who knowingly offend? This was his Address to the Doctors of the Church, and may admonish our *Scripturist*, that even an ignorant Transgression of the Law exposes us to the Stripes due to the Law, yea even to the same in quality, tho not in number, as is payable to the most knowing Offender: and therefore, tho this Catholick Scripturist's Understanding in the Scriptures can't much endanger him, tho he be in the rank of Doctors, yet he has great reason to beware lest his affected Ignorance don't expose both himself and Followers to the greatest Stripes; for my part, I see no other way for him to escape, but by his honest recanting such wretched Distortions and Violations of the Scriptures, and so confessing, that, as the Scriptures enforce no such Principle as Sins Venial, so neither do they establish any such Place as a *Purgatory* for their Expiation.

Theoph. in locum [illegible]

And thus I come to his third Principle from Scripture which is this, The Scriptures teach us to pray for the Dead, therefore they teach us there is a *Purgatory*. Now this [illegible] concluding in the Consequence, as [illegible] We deny not, but that Prayer

[illegible]

for the Dead is of great Date and Antiquity, but we are sure *Purgatory* is never the less a Novelty for that; the Grounds the Ancients went upon in their Prayers for those deceas'd being altogether inconsistent with the present Circumstances of the Popish *Purgatory*. Every body knows what different Conceptions they had of the State of the Dead, some fancying, that tho they slept in Peace, yet they were detain'd in various Receptacles, out of which at the last day they should be removed, some sooner, some later, according to the Guilt and number of their Sins. Others conceiv'd, that tho they enjoy'd a present ease, yet there would a purging Fire flame out at the last day, which should try and purify, and through which both bad and good were all to pass. Now those who were led with such Imaginations as these, I hope, might offer up their Prayers for the happy Resurrection, speedy acquittal at the day of Judgment, and perfect Consummation of the Blessedness of them who were fallen asleep in the sleep of Death, without the least apprehension of a *Purgatory*, where even those which die in the Lord, are in continual Broilings and Torments: It is one thing surely to beseech God to be merciful in his last Judgment, and another thing to entreat him to grant a Relaxation, and deliverance out of present Torments; nay, nothing is more apparent than that the Ancients when they pray'd for those departed out of this Life, thought of nothing less than a *Purgatory*; for if we look into their *Liturgies*, do we not find their Publick Offices for the Dead fram'd in this manner, nay in these very words, "*Offerimus tibi Rationalem hunc cultum, "pro in fide requiescentibus, majoribus, Apostolis, præcipue "vero pro sanctissima Maria Deipara*, &c. We offer unto "thee

ſil. & Chryſ. in Liturg.

"thee, O Lord, this our reasonable Sacrifice for them "that rest in Faith, our Fathers, Patriachs, Prophets, "and Apostles, but more especially the most holy Vir-"gin. And therefore certainly here's no appearance of the Notion of a *Purgatory*, which not only deprivetb of present Rest; but abounds with such Torments as neither Prophets nor Apostles, much less the Holy Virgin, could, according to their own acknowledgments, be expos'd to. And indeed whoever takes a view of that short Chapter in *Epiphanius*, where he justifies the Church in this particular against *Aërius*, must conclude that Prayers for the Dead, and *Purgatory*, are no such reciprocal Principles, but that the one may be made without the least supposition of the other. His first and main reason for them is this, That they which are present at the Prayers, may hereby become assur'd that the Dead are not reduc'd to a Non-Existance, but still alive and in being with God himself: which is inconsistent with their Notion of *Purgatory*, which is this, That the Souls of the departed are therein detain'd from God's blessed Presence. 2. He not only shews it done to distinguish the faithful Servants of Christ from other Men, but also Christ himself, who is not to be prayed for, from the best of Saints. And when he reckons up the differences between Christ and those they pray'd for then, he describes them thus; He is God, the other Men; He is in Heaven, the other in the Earth, by reason of their bodily Remains detain'd there; he says not, by reason of their Souls detain'd in a subterraneous Prison, as no doubt he would have suggested, had that Church pray'd for their Dead with those Religious Apprehensions of a *Purgatory*, which

Epiph. Heres. 75. cap. 7.

Epiph. quo supra τί τοίνυν κωλύει πιστεύειν καὶ τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι καὶ ἐν ἀνυπαρξίᾳ οὐκ εἰσὶν ἀλλὰ εἰσὶ, καὶ ζῶσι καὶ ἐν τῇ θεοπότῃ.

Epiph. ibid. καὶ ὁ μὲν ἐν οὐρανῷ, ὁδὲ ὁ ἐπὶ τῆς γῆς, διὰ τὰ ἐπίγεια λείψανα.

which the present Defenders of it now do. 3. He tells us that Prayers offer'd for the Dead are indeed profitable for them, tho they take not away all their Sins. Which shews that in his time they hop'd by them in some measure to remit, and take away the Sins of those for whom they pray'd, and so consequently that the Prayers then made in the Church, had no resemblance at all to such as now suppose a *Purgatory*, because these neither respect nor entreat for the Remission of Sins or Guilt, which is all obtain'd and perfected in this Life, before their coming thither; and therefore tho *Epiphanius* tells us they pray'd for the Wicked that God would extend his Mercy to them, yet it was the Mercy of remitting their Sins, not delivering them out of some Punishments they endur'd for a time for want of a full Satisfaction. And since the Just, such as Patriarchs, and Apostles, were alike mention'd with the Wicked, nothing can be more plain, than that they pray'd for the Dead without the least Apprehension of a *Purgatory*, and so consequently that Prayer for the Dead does not necessarily infer a *Purgatory*. As for his reasoning, why should they pray either for the Souls in Heaven, or those in Hell? 'tis nothing to the purpose, since some of them pray'd for the hastening and perfecting their Bliss at the day of Judgment; others with an Opinion that even the Souls in Hell might perceive some relief and mitigation by their Prayers, which Opinion St. *Augustin* professes he will not strive against, so long as the Wrath of God is acknowledged to remain eternally upon them. And therefore I shall say no

piph. Ibid. ὠφελεῖ ὃ καὶ ἡμῖν αὐτὴν γινομένην εὐχὴ, εἰ καὶ ὀλίγων αἰτημάτων μὴ ἀπόπλει.

bid. ὑπὲρ μὲν ἁμαρτωλῶν μένει, ὑπὲρ δὲ δικαίων καὶ πέρων, πεφρικτῶν, &c.

hirid. ad rent. cap. 1.

†

no more, but proceed, to examine what Scriptures they are which teach, and recommend to us Prayer for the Dead.

Now for this purpose he has pitch'd upon two places; the first of which is this: *What shall they do which are baptiz'd for the Dead, if the Dead rise not at all? why are they then baptiz'd for the Dead?* A very dark Text, to clear a very obscure Doctrine. *Why are they baptiz'd for the Dead?* As if he had said, says our Scripturist, To what end do Men do Penance for the Dead, if the Dead rise not? Why to a very good end, may the Jesuit reply, *viz.* To restore them from the pains of *Purgatory*; and so the Apostle be never the nearer proving the Resurrection at the last Day, from this Baptism. Again, May we not here demand, why must, *be baptiz'd for the Dead*, be interpreted; doing Penance, offering Prayers, Sacrifices, and Afflicting a Man's self for the Dead; since the *Catholick Scripturist* brings not one Authority for it, and *Bellarmine* renounces the Expositions of the most Celebrated amongst the Fathers, *viz. Tertullian*, *Ambrose*, *Chrysostom*, *Epiphanius*, *Theophylact*, besides their own Angelical *Thomas*, to assert it? Indeed, our Saviour expresses his own Passion in such words as these, *I have a Baptism to be batized with*, Luke 12. 50. And so Martyrdom by the Ancient Church, was call'd *the Baptism of Blood*; but what's all this to Prayers and Sacrifices, or indeed to a Man's personal Afflicting himself? Let *Baptizari pro mortuis* signify *affligi*, to be afflicted in the Passive, yet still how shall it imply *affligere*, or to afflict ones self in the Active? Is it the same thing to suffer Afflictions from others, and to afflict our selves for others? Let them shew where ever Baptism, or to be Baptiz'd, is used in this sence through the whole Scriptures: Why, that

1 Cor. 15. 2

Bell. de Purg. lib. 1. cap. 6.

that *Bellarmine* can do, because the Punishment of *Purgatory* in the Scriptures is called Baptism, as *Matth.* 3. *He will baptize you with the Holy Ghost, and with Fire.* But then this is only said, and not prov'd, and therefore why may not we reply, That that Speech of the holy Baptist, *He shall baptize you with the Holy Ghost, and with Fire*, denotes no more but such a Baptism which Christ fulfilled on Earth; and the word *Fire*, is only expressive of the Efficacy, and great Powerfulness of its Operation. *Chrysostom* explains it thus; and *Theophylact* after him, tells us expresly, when it was that our Lord baptized with this Baptism: What is the meaning of this, says he, *He shall baptize you with the Holy Ghost, and with Fire?* Why, the meaning is very clear; for he sent his Holy Spirit unto his Apostles, and the Fiery cloven Tongues appeared and rested upon them. And indeed nothing can be more clear, than that St. *John* here foretold our Saviour to be the Giver of the Holy Ghost: And that he would manifest his extrordinary Divine Vertue in a visible Miracle when he thus poured forth his Spirit in the shape of Fiery Tongues upon his Apostles. Here is no fort'd or Metaphorical strain; nothing but what many of the Cardinal's own Fraternity accord to. Thus *Maldonate* upon the place tells us, "Some indeed interpret this place of *Purgatory*; but there can be no doubt, but "by Fire in this place is meant the Holy "Ghost, for the Conjunction (&) is not "here to be taken as Copulative, but Ex-

hrysostom in locum. heoph. in Lucæ tertium Caversum 16. Τὶ δὲ τοῦτο ἐστι. Τὸ μὲ βαπτίσει ὑμᾶς πνεύματι καὶ πυρὶ, πρόδηλον ὅτι. καὶ γὰρ τοῖς Ἀποστόλοις τὸ πνεῦμα, καὶ πύρινα ἀνεφάνησαν μερισθέντα γλῶσσαι.

Maldon. in *Mat.* 3. Sunt qui ignem, hoc loco Purgatorium interpretentur sed dubium est, quin per ignem, Spiritus Sanctus significetur; nam et enim (&) non copulativa, sed explicativa. Quæ explicatio est addita, non qualiscunque Spiritus Sancti communicatio, sed illa illustrissima die Penticostes specie ignis quæ facta est, figura

"plication

"plicative; and this Explication is added to shew that "every ordinary Communication of God's Spirit is not "signify'd herein; but that most illustrious descent of it, "in a Fiery appearance in the Day of *Pentecost*. And "that the word, *Fire*, is only demonstrative of the "manner and fulness, of that Communication of God's "Blessed Spirit, may appear from Saint *Mark*, and Saint "*John*, both which express it only by *Spiritu Sancto*, "Holy Ghost. Nor is *Maldonate* alone in his Interpretation, for another of them also, *Ribera* in his Comment upon *Joel*, applies this of the Second of the *Acts*, and thus explains it; *Ye shall be baptized with the Holy Ghost*. "they were so far baptized "with the Holy Ghost (says he) that the "whole House was fill'd therewith; and hence (says "he) we understand that of St. *Matthew*, *He shall bap-"tize with the Holy Ghost, and with Fire*. I confess indeed, the Fathers sometimes apply the word *Fire* to another meaning; but then, not with respect to *Purgatory*, but the Fire of *Gehenna*; and notwithstanding the Cardinal quotes *Basil* for the other, yet besides a Man's own reading, *Tolet* tells us, that *Basil*, *Hilary*, and *Damascene*, all interpret it of Hell Fire.

Ribera. Com. in *Joel* 2. *Mand* 54, & 55. In tanctum Spiritu Sancto baptizati sunt, ut repleretur tota domus in qua erant sedentes. Hinc intelligimus illud, *Matth.* 3. Ipse baptiz. &c.

Tol. in Luc. cap. 3. Sic ignem interpretatur *Basil*, *Hilarius*, & *Damascene*.

And as we have thus refuted the Cardinal's Proof, so shall we easily disappoint him in the Text it self; for why such Strains here, Metaphors, and Fetches? *Baptisari pro mortuis*, *i.e.* to do Penance, Sacrifice, Pray and Groan for Dead Men. *Salmeron* tells us, the reason why some make use of this Metaphorical Interpretation, is, because if the words should be taken properly here, there could be no solid Argument, whence for the Apostle to conclude a Resurrection, and we know the only reason for such Interpretations, is, the absurdity

Salmeron Com. in 1 Cor. cap. 15. disput. 24. Quoniam proprie.

absurdity and impossibility of the Literal Sense. But is here really any thing of all this in the Case? Suppose some Men out of concern for those who died without Baptism, in a mistaken Zeal would be baptized for them, in hopes the Dead might perceive the benefit of their Vicariate Baptism at the Resurrection; would not such a Custom as this be a good Argument against such Men, that there is a Resurrection? Again, suppose there was such a Custom in the Church (and we can bring great Authorities to confirm there was) that the Catechumens, in all desperate Diseases, or upon a certain prospect of Death, when they were as to this Life (as we say) lost Men, to be look'd upon rather as Dead, than Living, used to receive the Baptismal Laver; and so *Baptisari pro mortuis*, be interpreted to mean no more, than to be Baptized for such as were accounted for dead Men: How would this weaken the Apostle's Reasoning? Must not an Argument pressed from such a Custom, rather convince such Men, that according to their own usage there must be a Resurrection; than destroy the strength of such an Inference? I shall determine nothing of certainty of so uncertain a Text (unless it be that it signifies nothing to a *Purgatory*); but thus much *Epiphanius* tells us, That it was in the sense of the first Supposition that Tradition had interpreted those words of the Apostle, *If the Dead rise not, why are they then baptized for the Dead?* And as to the Catechumens, that they by this their usage, declared for the Resurrection of the Dead. That the Apostle alluded to a particular manner of some Men, 'tis plain, by the way in which he expresses it, *Why are they baptiz'd for the Dead? And why stand we in Jeopardy every Hour?* By the one, referring to the manner of

Epiph. Corinthian. Hæres 28. εἰ τοῦτο ἕνεκα ἡ παραδοσις ἐλθοῦσα εἰς ἡμᾶς, φησι, τὸν αὐτὸν ἅγιον Ἀπόστολον εἰρηκέναι. ὅλως νεκροι, &c. p. 114.

of some particular Men; in the other respecting the general Afflictions of all Christians, suffering, in hopes of the Resurrection: And therefore how a Universal Obligation of praying for the Dead, can be inferred from such a particular Instance, as does not so much as glance at Prayer, I conceive not. All that *Bellarmine* replies to this, is this, That *Baptizantur* refers to all the *Jews*, and that our Saviour did chuse here rather to Reason them into the belief of a Resurrection from the old Custom of the *Jews*, who used to pray for the Dead, than the latter usage and manner of Christians: But is not this to answer one Difficulty with another? How prepared the Cardinal was to make out such a Custom amongst the *Jews*, as founded upon the Commands of God's Law in the Scriptures, we may easily conjecture, by his sticking so close to his Apocryphal Canon for it: and if such a Custom was not grounded upon the Law of God, the Cardinal's reply is to no purpose, unless it be, to remember us of this Answer, that, Why are they baptized for the Dead? may be only mentioned here, as an Argument *ad Hominem*, made use of by the Apostle only to illustrate the truth of the Resurrection, no ways delivered as a Truth, and Doctrine, approv'd here, and establish'd, by the Apostolical Authority. 'Tis more than probable that some of them, who had that Custom amongst them, yet still denied the Resurrection, because the Apostle does so pressingly, and with such a vehement Iteration of their own Custom, endeavour to convince them of the certainty of it; but then it must follow, that, let those words signify what they will, they can be no Argument for the Recommendation of what they signify to our use and performance, and so the *Papists* as far as ever from making out this Doctrine of Praying for the Dead, from this Scripture. Nor is this of its being used

Bell. de Pu[rg.] cap. 6. at c[ontra] tra hanc, &

only as an Argument *ad Hominem* our own Conjecture, but such a one, as has the judgment of no less a Cardinal than *Baronius* to support it. And now is not this an admirable way of founding Articles of Faith upon such Scriptures, which they dare not trust the Fathers to Interpret, nor yet can accord in their own Explications about them.

n. Annul. l. 1. Ann. §. 165, 56.

But now it will be time to enquire, how much stronger the *Catholick Scripturist* is, in his other Text, which is this: 1 John 5. 16. *If any Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life for them that sin not unto Death.* As, when they find the word *Fire*, they presently discover the terrible Flames of *Purgatory*; so where ever they light upon the word *Death*, or *Dead*, they can immediately perceive that advantageous relief of *Praying for the Dead.* Was ever Text so manag'd, as our Scripturist has handled this? If he makes any-thing of it, I think 'tis only this, that it treats not of Sins Mortal, and Sins Venial. *There is a Sin unto Death*, says the Apostle, *I do not say, ye shall Pray for it; and so we*, says the Scripturist, *never Pray for those whom we know to die Unrepentant; and this is the true meaning of the place.* Is this the true meaning? Then let me ask this Catholick Expositor, Do you Pray for those whom ye know to live Unrepentant? That is, Do you Pray for those very Sins, which ye know the Sinner has not Repented him of? Yes, that they do, if the Scripturist is in the right of it; *For they hold Prayer lawfully and fruitfully made, for all Sins whatever, during the Lifetime of the Sinner.* But how this can agree with the true sense of the place, or be reconcileable with the Apostles meaning, whom he acknowledges to have taught us here, that there is a Sin unto Death, for which, he dares not say we shall Pray, let the *Scripturist* explain. What

h. Scrip. p. 247.

h. Scrip. d.

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is the true meaning of this place? when the Apostle insinuates, there is a *Sin unto death*, i. e. of that deadly provocation as shall never be forgiven, and therefore such as we can have no grounds to Pray for. He does plainly teach us we must not Pray for the Dead: when he speaks of a Sin not unto death, he does then as plainly justify us in our Prayers for the Dead. I know not the way of Breeding amongst the Catholick Fathers, but should a *Protestant* Sophister have inferr'd such a Conclusion from such Premisses, he would certainly have been soon hiss'd out of our Schools. Suppose the Apostle had spoke in the words of this Scripturist, (with which he thinks to salve up all) there is a Sin until death, and a Sin not until death; this would have inform'd us, that there remains no help by our Prayers in this World, for Final Impenitence; and so again, that we are to Pray here for the Penitent in this Life; but it must still remain a Mystery, how the Apostle should hereby suggest, or recommend to us Prayers for the Dead. What is the Apostle doing in this Chapter? Is he not endeavouring to excite and stir us up to Prayer, with the assurance that God will hearken to, and grant us our Petition if we ask any thing according to his Will? *Ver.* 14. Again, does he not here give an Instance what it is God is willing we should ask of him, and tell us, that if we see our Brother sin a Sin, yet if we experience withal, that he relents, and continues not obstinate and unrepentant in his Sin (which certainly brings Death, and shall be pardon'd upon no Prayers or Intercessions) we may pray for such a Sinner, and he shall be rais'd from the death of his Sin, and restor'd unto the Life of Salvation upon our Prayers: What's all this to Praying for the Dead? Does he not strangely manifest his extraordinary Knowledg in the Scriptures when we hear him repeating this, that we may pray for all Sins before the death of the Sinner, as a Reason why St. *John* must necessarily

Cath. Scri. pag. 248.

in this place intend Praying for the Dead, since every Novice can inform him that we are no more to pray for all the sins of the living, than we are to Pray for all the sins of the dead, if there be any force in these words of the Apostle: We may no doubt Pray for the Conversion of all Sinners upon Earth, and that God would give them a timely Repentance in this Life, but we must not pray for their Impenitence, or that God would forgive them their Sins Unrepented of; and this must be the Import of the Apostle's Expression, who tells us not, that we are to pray for such Sinners while living; or that we may not Pray for them, when dead; but only that he affirms not, that we may Pray for them at all. But is it not still more admirable, to hear the *Scripturist* proving Prayer for the Dead from this Text? Because the Apostle speaks of their Prayers who knew their Brother to sin not unto Death, that is, as he himself explains it, to have given Signs of true Repentance; which I warrant a Man cant't give Signs of true Repentance till he is dead: the words are, *Who sees his Brother sin*, which must suppose, that he that prays, and the Sinner who is pray'd for, are both in the same state as to place, *viz.* in this Land of the Living: and I believe, no Man could have apprehended any thing of the condition of the Dead from this Text, but he that has no Life at all in his Understanding. Good God! may not a Man read his Bible all the days of his Life, without the least apprehensions of a *Purgatory* from such Scriptures as these be? Has not the *Catholick Scripturist* plainly destroy'd his own Undertaking, by appealing to such Scriptures, which as they prove no Prayer for the Dead, so do they, according to his own Measures, lead us to conclude, that there is no *Purgatory*. And thus much for his pretended Principles from Scripture inferring a *Purgatory*.

ath. Scri. the same age.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

PURGATORY.

By John Hacket

PART II.

IMPRIMATUR.

Sept. 19. 1688. *Guil. Needham.*

BUT we have not done yet, there remain still some ranks of more express Texts, usher'd in with all the Wit and Artifice of the most accomplish'd *Bellarmine*, which may require some stay, tho give no great stop to this Conclusion, no *Purgatory* in the Scriptures. These are marshall'd into two Heads, some out of the Old, some out of the New Testament; out of both which, with great Pomp, he proclaims there is a *Purgatory*. For the greater Honour of the Old, he makes his first, and most vigorous attempt out of the *Apocrypha*, as if that Book, which he himself grants the *Jews* received not, was the best

Bell. de verbo Dei lib. 1. c. x. *at the beginning*, Hic libri simul omnes recipiuntur ab Hebræis.

Witness of their Faith and Devotion. I shall not spend time now in examining such Proofs as those, which come not out of the Scriptures, but proceed to his more Canonical Quotations, whose Authority is allow'd by all sides. And first; Is it not very strange to find a *Purgatory* pleaded for out of the Old Law, which tho most express and particular in all things relating to Prayers and Sacrifices, yet insinuates not the least Offices, for a deliverance out of that subterraneous Captivity? Have not many of their own Party doubted, and as many openly deny'd there was any *Purgatory* before Christ, and indeed does not the nature of the thing it self abundantly proclaim as much? for to what end should God enjoyn them thus to pray and afflict themselves, for those tormented in such a State, out of which there was no possibility of Relief or Redemption for them then, there having been, according to their own Principles, no entrance for any into Heaven before Christ? Again, after all their Sins were forgiven, which is the case of those in *Purgatory*, what hinder'd, but they were as fit for *Limbus Patrum*, wherein the deceas'd are supposed to have been then detain'd from the glorious Vision of God, which must have been Torment enough to every righteous Soul, as any other whatever. *But to speak to the Texts themselves alledg'd for proof hereof, *Zech.* 9. 11. *As for thee also, by the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no Water*; is one of the strongest and most appeal'd to, and which *Bellarmin* concludes absolutely to refer to a *Purgatory*. But would it not be very expedient these Arguers should determine amongst themselves what is the true meaning of these words before they found an Article of Faith upon them? Was *Limbus Patrum*, where all the

* Purg. lib. 1. p. 3. §. no. 1 locus.

the purest Saints are fancy'd to have resided with Peace and sweet Contentment, so very like or agreeable to *Purgatory*, with all its fiery Pangs and Scorchings, as that God may have represented both in the same Words and Characters? That this use is, and has been made of this Text, to infer the one as well as the other, not only the *Cardinal* acknowledges, but *Becanus* also tells us that Catholicks commonly understand it either of *Limbus Patrum*, or our *Purgatory*: and one of their present Champions applies it directly to a *Limbus*, and then may not we with better reason conclude it alludes to neither of those two States, which are so irreconcileably different from each other? *Bellarmin's* reason why it must be understood of a *Purgatory*, and not *Limbus Patrum*, is this, because the Place mentioned here is describ'd to have been without Water, whereas in *Limbo Patrum*, there are the [illegible] Waters of Consolation and Refreshment. [illegible] with his own Defenceless of Purgatory in the [illegible] Chapter of his [illegible] Book, where he [illegible] the state of the Souls [illegible] Purgatory without Water, [illegible] Comfort? Can they [illegible] of their Salvation, [illegible] all Fear, [illegible] and Refreshment? [illegible] as that the [illegible] for want of Purgatory [illegible] as that is the [illegible] [illegible] Comfort [illegible]

more substantial Expositors, and so the Papists without a *Purgatory* in Scripture, for all such Passages as this? The meaning of this Text is plain and easy to any one who reads the Chapter, wherein he will perceive, that, tho it may have had some respect to the Redemption of *Israel* out of that horrible Captivity of *Babylon*, where they had been destitute of the sweet Refreshments, the refreshing Streams springing from the true Worship and Sacrifices of God, which were not to be offer'd but at *Jerusalem*; yet it had a more particular Eye to the Redemption of Man out of the bottomless Lake of everlasting Damnation by the strength of that Covenant established in the Blood of Christ: for does not the 9*th* Verse in these words, *Behold, thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass*; plainly describe to us our Blessed Redeemer hastning to the joyful Triumph and Accomplishment of our Eternal Blessedness upon the Cross? Has not the Holy Ghost, *Mat.* 21.8. applied to, and interpreted this very Prophecy of Christ? In a word, here is nothing in the Circumstances of this place, which, according to their own Principles, is applicable to a *Purgatory*: for first, the Souls therein detain'd can no ways be said to be the Prisoners of Christ, because they are suppos'd to have obtain'd his full Remission before their coming thither, neither can any Soul be said to be deliver'd from *Purgatory* by the Blood of his Covenant since they profess that this Releasement is either to be purchased by the Prayers of the Living, or work'd out by our own Personal Pains and Torments.

Another place alledg'd by the *Cardinal* for proof hereof, are those words of the Psalmist, *Psal.* 66. 12. *We went through Fire and Water, and thou broughtest us out*

into

into a wealthy place. The former Text asserted a *Purgatory* by marking out to us a Lake wherein is no Water; behold here both Fire and Water conspiring to make up a *Purgatory.* We may observe here, that tho *Bellarmine* is most positively confident in his Vindication of the Texts cited out of the Apocryphal Books, yet as for those brought out of the Canonical Scripture of the Old Testament, he neither justifies them with one Argument, nor yet avouches any one of them upon his own word; as to this before us he says nothing for it, but that among divers Explications *Origen* understands it of a *Purgatory:* but whoever examines *Origen's Purgatory,* will find his Notion can give but little advantage to the Chimera *Bellarmine* undertakes to maintain, neither will the Cardinal abide by the Explication of *Origen:* and therefore we will answer him here in the words of an applauded Bishop of their own, utter'd by him upon the occasion of their misusing this very Text to this purpose. "I approve not such tri-"fling as this (says he) which explains these words "of *Purgatory.* Indeed if we read the Psalm, it is unaccountable to imagine how any Men could possibly produce such a Text for such a Doctrine, wherein there appears not the least relation to, or countenance for a *Purgatory,* unless it be in the word *Fire*; and they may as well derive it from Hell Fire, as that Fire and Water herein represented: For does not the Psalmist in the fore-going part of this very Verse repeat before the Almighty, *thou suffered'st Men to ride over our Heads?* and does that look like a State of *Purgatory?* Again, does he not in the 9*th* and 10*th* Verses shew how God had *proved and tried them as the Silver is tried*; and Verse 13, 14. manifest before the Lord that he would now *go into his House with Burnt-Offerings, and pay him those*

Bossen. in Luth. Artic. Quod alii negantur, probo.

Vows which he had spoke with his Mouth, and promised with his Lips when he was in those Troubles. Do not all these Circumstances abundantly evince that the Fire and Water through which God had now brought them into the present ease and enjoyment of this World, was that Fire of Afflictions, Miseries, and Necessities wherewith he had chastis'd and visited them in this Life? And therefore consequently that the only Inference deducible from these words must be, that of the Holy Ghost, through much Tribulation we may enter into the Kingdom of God. . And thus have we this Text explained by *Ribera* a Jesuit in his Comment upon the last Verse of the 13*th* of *Zechary*, where he interprets those words, *I will bring the third part through the Fire, and will refine them as Silver is refined, and try them as Gold is tried*, &c. thus, This shews, says he, that Christians shall be exercised, tried and approv'd by Torments

"help and ease the Souls of the Dead, it seeming irra-
"tional for them to weep and fast seven days together
"upon any other account. But first, is it credible that it was to help out of *Purgatory?* then it is not certain and demonstrable, as those Inferences which are to confirm and make out Articles of Faith ought to be: for tho it be credible to any one who inspects his reasoning, that the Cardinal was here conscious of his own trifling, yet I suppose they won't infer it to be Demonstration. 2. Why is it credible that upon this News they were struck more with the thoughts of the Torments of *Purgatory*, than with the Apprehensions of the Disgrace and Ignominy redounding hereby to the People of *Israel*, whose Prince thus became a Prey and Sacrifice to their Enemies, which they knew was an evident Manifestation of God's Wrath against them? The Text plainly lays before us the grounds and reason of this Fasting, that it was for the House of *Israel*, and because they were fallen by the Sword, *ver.* 12. *i. e.* because the Name of *Israel* would hereby be reproached among the Heathen; not because their deceased Friends were to be tormented with the Pains of the Dead in *Purgatory*. And therefore put the case it might have been irrational only for a Testimony of Sorrow, as the Cardinal suggests, to have fasted seven days, yet I hope 'twice seven days could not have been too many to have manifested the sense of their Sins, which had thus provok'd the Almighty to deliver them and their King with Infamy and Slaughter unto the Will of their Enemies. But *Bellarmin* attempts farther to clear his Argument, that it was for the good of the Dead in *Purgatory* that they fasted seven days, from the use and custom of *David*, who us'd to fast and pray for the obtaining some Gift or Blessing from

God,

God, as in the case of the Child, for whom he ceas'd praying when dead, and all hopes of enjoying him in this World were perished. But not to oppose the Cardinal in his Conjecture, how can this possibly make out a *Purgatory*? *David* and the People no doubt propos'd the obtaining of something by their Prayers and seven days fasting; but why must that necessarily be the ease and deliverance of the Souls in *Purgatory*? Was there nothing else to be obtained here? What may we think of God's acceptance of their Humiliation? What of their Endeavour herewith of appeasing the Wrath of God, and an obtainment of the Reconciliation of his Mercy and Compassion for the future? Was any thing of this kind also irrational? When *David* ceas'd his fasting upon the Death of the Child, did he not teach us that the advantage and benefit of our Prayers extend not to the Dead? Is it not a very strange thing that a Man can't mourn or lament for the loss of a Father, Brother, or a deceas'd Friend, but such Sorrow must immediately point out and direct us to a *Purgatory*? The holy Apostle St. *Paul* indeed comforts and sollaces such as sorrow for the Dead, and endeavours to restrain and moderate their Grief, but it is by assuring us the Dead are but asleep; notwithstanding the suitableness of the opportunity, he gives not the least hint of any racking Pains they endure in the way to rest; neither does he bid us comfort our selves with the hopes or assurance that our Prayers and Intercessions shall obtain, or hasten their Releasement out of them: so that we may conclude the Apostle's Thoughts were far different from those of the Cardinal, applying the sense of our Sorrows for the Departed to the apprehensions of a *Purgatory*.

Another

Another Text produced by the Cardinal is out of Micha 7. 8, 9. *Rejoyce not against me, O mine Enemy: when I fall, I shall arise: when I sit in darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me.* If we mind the whole Chapter, the sense and proper meaning of it will appear to be this; the holy Prophet in the first part of it represents the great Sins and Iniquities of *Jerusalem*, that such was the degeneracy of *Israel* that *the best of them was become a Briar, and the most upright sharper than a Thorn-hedg*, ver. 4. that therefore God's Vengeance and Destructions were upon them to pursue their Transgressions with his Justice. And then again, as is usual in all the denunciations of God's Wrath against his People, in the Person of *Jerusalem* the Holy Prophet manifests some Remains of the Divine Love and Mercy still reaching towards them, admonishes *Babylon* not to insult over her; for tho she was now laid waste and destroy'd by her, yet should she be rais'd again and become rebuilt in Glory; tho she should thus bear the Indignation of the Lord, for this reason, because she had sinn'd, yet afterwards upon her Repentance and Amendment should God plead her Cause against her Enemy, (*viz. Babylon*) and execute Judgment for *Jerusalem*, repair those Wounds and Breaches now made in her, in the ease and glory of her Posterity. This is the plain and proper import of the Chapter, and therefore this place can respect only the present Miseries and Afflictions befalling us in this Life. As to *Purgatory*, here is not so much as any one Circumstance which resembles it: For first, the Wrath of God which *Jerusalem* now bore, was that utter'd against the heaviest Sins, and most intolerable Apostacy from his Law,

even those mortal Sins which condemn not to *Purgatory*, which were not to be purg'd or done away by its fiercest Satisfactions. 2. 'Tis no ways agreeable to the Souls in *Purgatory*, to have the reason of their Fall and Condemnation thither, represented with such Aggravations of the greatest Sins and Transgressions, because they are released from the Guilt of Sin in this Life; and sent thither only to recover some unwary slips and venial Deflections. As for the Cardinal he only mentions this Text to make up his number, says nothing for it himself, throws his own delusion upon St. *Jerom*, whom yet *Ribera* in his Comment upon the place cites in favour of the quite contrary Explication, *viz.* the very same Exposition which we have given before.

bri. in lo- 1: Ita Hieymus & a- Ne læteris, labylon, de ia mea, quæ ii nunc à pheta præ- a est, ea- n à te ex- nata, sed um ædifi- or.

Another of his places cited is the 9*th* Chapter of *Isa.* the 18 Verse, *Wickedness burns as a Fire, it shall devour the Briars and the Thorns.* The clear sense and meaning of the Prophet in this place, is apparent enough from *vers.* 9. where he begins the description of the Pride and Haughtiness of *Israel*; and admonishes them of the Vengeance of God pouring forth all her Enemies upon her; and therefore when he tells us in this Verse that Wickedness burneth like a Fire, it is the Wickedness of these Enemies of *Israel* whom the Prophet meaneth, and whom God would now permit to devour not all the People, *viz.* not those who yet worshipped and obeyed aright, but *the Thorns and Briars*, the most lewd and sinful Persons amongst them. But now how the devouring the Thorns and Briars, which denote the most grievous and mortal Sinners, can intimate those Venial Transgressions which the Fire of *Purgatory* may consume, wear away, and satisfy for, I shall leave to these Framers of a *Purgatory* to explain.

Another

Another Text still is out of the 3d Chapter of *Malachi*, and the 3d Verse, *And he shall sit as a Refiner and Purifier of Silver, and he shall Purify the Sons of* Levi, *and purge them as Gold and Silver.* Who this Refiner and Purifier is whom the Prophet speaks of in this Chapter, it is plain in the first Verse, *viz.* The Lord, even the Messenger of the Covenant renew'd by the Father in his Son Christ, whom our Fathers before, and all Christians now delight in. 2dly. The end and purpose of this Purification and Refining by Fire, is also clear in the latter end of the 3d *Verse, viz. That they may offer unto the Lord an Offering of Righteousness.* And therefore, thirdly, the Persons to be thus refined and purified, by the efficacious operation of this Fire of God's holy Spirit, could be none but the Sons of *Levi*, the Priests and Congregations of *Israel* conversant in this Life at the time of Christ's coming and Appearance, the end of this Refiner being to prepare and qualifie such, to pay those Sacrifices and Oblations as may become pleasant unto the Lord, *ver.* 4. In a word, the Prophet in this place foretels the Expiation, and cleansing of our Hearts by the Holy Ghost given by Christ, and therefore he is said by the Fire of his holy Spirit to warm our Souls, to purge and cleanse them, as the Fire purgeth and cleanseth Metals, by separating and throwing off their Dross; and in this sense the Spirit of Christ, *i.e.* by which he is said to renew and purify us from our Corruptions and Filthiness, is frequently by the Prophets entitled the Spirit of Fire, and the Spirit of Burning, particularly *Isa.* 4.4. which place also is alledged for the Confirmation of *Purgatory*, but with what ground, let the Cardinal determin, who in his Argument from this place, acknowledges the Refining and Purging mentioned in this place, to relate meerly to the Living, whereas that

Bell. de P cap. 3. §. cus decim

respects only the Dead: For he may as well infer the Dead to be the Living, as from this Purifying the Living by the Spirit of God, conclude a Purging and Satisfying for the Sins of the Dead in another state. And thus we have taken a view of their whole Force and Strength in the Old Testament; and I persuade my self there cannot be a greater Argument of the weakness of their Cause, a clearer Refutation of their shameful Obtrusions of this State on the Faith and Belief of a Christian Conscience, than what the naked recital and examination of their own Proofs must necessarily evince.

I proceed now to their Conclusions and Deductions from the New Testament.

The first Text which we meet cited by *Bellarmine*, is *Mat.* 12. 32. *But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* The main stress of the Argument from these words lies in that Expression, *Neither in this World, neither in the World to come*; that is, as *Bellarmine* and his Followers understand it, *neither in this World, nor in Purgatory.* Indeed Saint *Augustine* seems to infer some future Remission of Sins after this Life from this Text, but what Remission, or of what Sins, he declares he dares not aver; so that his Conjecture was far from the Cardinal's present imagination of a *Purgatory*, which determins what is remitted, *viz.* the guilt of some light Miscarriages; and also the way how it is remitted, *viz.* by a determinate endurance of Pains and Torments.

Secondly; Whatever Remission that holy Father conceived should be hereafter, it could be only a thing probable and conjectural, and therefore no ground for an Article of Faith, (which he tells us is to be founded on plain and indubitable Scripture) because he himself

was both Doubtful and Uncertain of it; as is apparent in Four distinct places of his Writings *. I confess it seems very strange to me how the World to come should here signify *Purgatory*, which is fix'd in an intermediate space of time between a Man's Death, and the Resurrection; since the Scriptures do so generally understand by it the Day of Judgment, or the Time after the Resurrection; as we read particularly *Luke* the 20. *ver.* 35. *Those that shall be accounted worthy to enjoy that World, and the Resurrection from the Dead.* The coming of Christ to Judgment is every where represented to us as the End of this World, so that the other must Commence from the time of his coming to Judgment; and this, † if considered, will take off all pretences of Impertinence in these words of our Saviour, without that *Purgatory Remission*, which the Cardinal infers as a *Salvo* for our Saviour's Discretion in expressing himself in these Terms, *Neither in this World, neither in the World to come*; for is it any Impertinence or Uncouthness to say, Blasphemy against the Holy Ghost, is a Sin of that dreadful account, as shall neither be allowed Pardon in this World by the Absolution of Men, nor be pronounced or proclaim'd Pardon'd by Christ himself at the Day of Judgment; when he shall perfect and consummate the Remission or Punishment entred here on Earth, when he shall call the Righteous, *Come ye Blessed*, give the final Impression to their Pardon; but against the Ungodly pronounce, *Go ye Cursed*; eternally bind up those Sins which have, or ought to have been bound on Earth. And that which may confirm this Explication, is the Use and Manner of the Scriptures themselves, which all along express the time for the retributions of Rewards and Punishments to be the Day of Judgment, as *Mat.* 25. 32, 33. and indeed, this is elegantly explain'd

*St. *Aug.* Enchirid. ad Laurentium cap. 65, & cap. 68. Juxta finem in 8° quæst. ad Dulcit. Quæst. 1. de fide & operibus, cap. 16.

†De Purg. cap. 4. & Respondeo non sequi &c. sed tamen sequi secundum Regulam prudentiæ; quia faceremus Dominum ineptissime loquutum, inepte enim diceret hoc, &c.

by

by the Cardinal himself, shewing us, how tho a particular Sentence passes upon every Man in the day of his particular tryal after Death, yet the same is said to be done at the last Day, and that properly too, because then it is published before the whole World to the greatest Honour of the Righteous, and the highest Infamy and Reproach of the Ungodly: And does the Scripture any where suggest to us under the title of the World to come, any place or state distinct from Heaven or Hell, so that without inferring a third place in the World to come for Remission of Sins, according to *Bellarmine* himself, our Saviour's manner of speaking may be allowed most clear and expressive.

Secondly; Since Blasphemy against the Holy Ghost is here expressed a Sin of the most unpardonable provocation to God, since our Saviour repeats it with the highest Abhorrency, telling us twice, that tho all other

burnings; but by what Logick, or from what Premisses he draws his Conclusion, it is past my Capacity to Conjecture: Our Lord in divers places, and upon several opportunities expressly tells us, *That the portion of the Wicked shall be everlasting Burnings:* Well, therefore when he says, *Blasphemy against the Holy Ghost shall not be forgiven, neither in this World, neither in the World to come*, he must either be understood to insinuate a Remission of Sins in *Purgatory*, or we may as reasonably conclude that there is no such Punishment as Hell Fire. Is not the Cardinal more Impertinent in this Induction, than he would infer our Saviour's Expression to be, were there no Purgatory-Remission after this Life? That this Expression is Hyperbolical and Figurative, St. *Mark* manifestly insinuates, briefly comprehending this more Figurative and ample Circuition of St. *Matthew* in that short speech, *Non remittetur in Æternum*, shall never be forgiven. Indeed, *Bellarmine* says, St. *Mark* is no fit Interpreter of St. *Matthew*, but his reason for it is beyond the Cardinal himself, *viz.* because St. *Matthew* writ more copiously and largely, and St. *Mark*'s Gospel is but a Compendium of Saint *Matthew*: As if that Man which Contracts another Man's meaning, and that too by the guidance of an Infallible Spirit, were not to be allowed a Competent Judge of his Intentions. Or, again, As if the more flourishing and Rhetorical, were to determine and over-rule the more Concise and Comprehensive. 'Tis certain St. *Mark*, who was guided by the same Spirit with St. *Matthew*, has delivered nothing different from, or discording with St. *Matthew*'s meaning; and therefore since the whole tendency of the Scriptures may incline us this way, and St. *Mark* has explained it to this purpose, must it not be most consequential to infer, than, *To be forgiven neither in this World, nor in the*

Bell. quo supra. Respondeo non debere.

World

World to come, imports no more but this, *shall never be forgiven*. As for this Induction which the Cardinal makes, either our Saviour spake the words as Saint *Matthew* relates them, or as St. *Mark*, or as both: If as St. *Matthew*, or as both, we have gain'd our Point, it will in no measure advantage his Cause; for tho he spoke the very words of St. *Matthew*, yet he meant no more by them than St. *Mark* has explained: So that by consequence they are very far from evincing a Third Place for Remission of Sins after Death; or Instructing us, that that Remission in the World to come, which he here denies of the Sin against the Holy Ghost, he tacitly insinuates to be competible to other Sins. The Cardinal himself acknowledges such an Inference as this to be no good Logick; and to argue by way of Instance: When the Scriptures affirm Hypocrisie is a Sin so hateful to God that he cannot bear it, may we rationally infer, that there be some other Sins of that nature, that his Infinite Purity can bear with them? Is it not more clear to affirm, that by this Expression the Scriptures only manifest the grievousness of this Sin of Hypocrisie, no ways tacitly affirm God can endure and bear with other Sins? So that according to the way of the Scriptures themselves, we may say that our Saviour in these words only aggravates the Odiousness of the Sin against the Holy Ghost, shewing it shall never be forgiven, but no ways advises us that there are other Sins which may be forgiven, if not in this, yet in the World to come. As to what the Cardinal alledges of the Impropriety of this Expression, *Neither in this World, nor in the World to come*; if there were no Remission in the World to come, it is Impertinent and to no Purpose, since those words do fully answer the purpose of our Saviour, and with the greater vehemency

Bellerm. ibid.

Ibid.

mency deny all Remiſſion whatever to that Sin: And although it would be improper to ſay, I will Marry neither in this World, neither in the World to come, becauſe there is no ſuch thing as Marrying and giving in Marriage there; yet it follows not that it muſt be as improper to ſay it ſhall neither be remitted in this World, neither in the World to come, becauſe tho there is no Remiſſion for Sins not remitted in this World, yet all Remiſſion is ſaid to be confirmed there, and the Scriptures uſually acquaint us our Final Doom and Sentence ſhall be pronounced at the Judgment Seat of Chriſt.

Thirdly, That this Text advantageth not the *Popiſh Purgatory*, is farther clear, becauſe it treats of the Remiſſion it ſelf of Sin, not ſatisfaction for ſome light failures, which is the chiefeſt Remiſſion of their *Purgatory*. All that the Cardinal has to reply here, is no more but this, That in *Purgatory* there is alſo a Remiſſion of Venial Faults. To which I anſwer, That Venial Sins, as they call them, have nothing to do with this place; for ſince they are the moſt Mortal Sins and Blaſphemies, to which our Lord here compares the Sin againſt the Holy Ghoſt, declaring that tho they might be forgiven, yet this ſhould not, neither in this, nor in the World to come: Muſt it not follow, that if any Remiſſion in the World to come be to be inferred from theſe words of our Lord, it muſt certainly be a Remiſſion of Mortal Sins; and ſo the Cardinal as far to ſeek as ever for the eſtabliſhment of his *Purgatory*, ſince from thence they profeſs all Mortal Sins excluded, ſo as that there is no Remiſſion at all for them there. The Cardinal makes an offer of a return to this, but it is ſuch a one, as may quite end the Controverſie of a *Purgatory* from this Text; for he ſays, Our Saviour

ſpake here of a compleat and perfect Remiſſion, which comprehends the Remiſſion both of the Sin, and the Puniſhment, in which manner the moſt grievous Sins are ſaid to be Remitted in another World, for this Reaſon, becauſe their Remiſſion is compleatted there. But, firſt, What's all this to Venial Sins, or the Remiſſion had in *Purgatory*, which according to his own Principles, has nothing to do with grievous Sinners? Again, How can the completion or perfection of all Remiſſion belong to *Purgatory*, when the Scriptures every where refer it to the laſt Judgment by Chriſt? Secondly, If the moſt grievous Sins are ſaid to be remitted in the other World, for this Reaſon, becauſe their Remiſſion is compleated there, then why may not this Expreſſion, *Shall be forgiven neither in this World, neither in the World to come*, ſignifie one and the ſame Remiſſion, the one, *viz.* That *in the World to come*, being only a Confirmation, and Completion of the other? Thirdly, If the Remiſſion *in the World to come* be the ſame with *that in this Life*, only in a higher and more comprehenſive Perfection compleating it, then how can theſe words infer a third State for Remiſſion of ſuch Sins as are no ways Remitted in this World. Indeed according to the Doctrine of Chriſtianity, tho not according to the Doctrine of the Church of *Rome*, the Remiſſion of the Puniſhment always accompanies the Remiſſion of the Sin, but yet it will not follow that this Text of Scripture which treateth of the Remiſſion of Sins only, is agreeable or appliable, much leſs demonſtrative of their *Purgatory*, wherein they pretend only to a Remiſſion of Puniſhment, and ſome Penal Satisfactions for ſuch Sins as are already Remitted in

ell. ubi ſupra & tertio Reſponſo Chriſtus loquitur de perfecta Remiſſione quæ completur Remiſſionem culpæ, & pœnæ, quomodo graviſſima peccata remittuntur in alio ſeculo quia ibi completur eorum remiſſio.

in this World. And thus I think by the help of the Cardinal, we have sufficiently disappointed them of the assistance of this Text in the support of their *Purgatory.*

The next place alledged, is 1 *Cor.* 3. 15. *Shall be saved, yet so as by Fire.* The Cardinal tells us this is one of the obscurest, but yet most profitable Texts; so illustriously manifest is their Cause in the Scriptures, that its highest Advantages, are the deepest Obscurities; and its clearest Light treasured up in the profoundest Darkness. He also tells us it is reckoned by St. *Augustine* amongst those difficult Sentences St. *Peter* speaks of, which many *wrest to their own destruction*; and therefore we may all conclude what an incomparable Foundation it must be whereon to bottom an Article of Faith. If we consider the Circumstances of the whole place, we shall find them in no respect suiting with their *Purgatory*: For *Verse* the 13*th*, the Apostle tells us the Fire here spoken of, is that whereby *every Man's Work shall be made manifest*, and therefore consequently, that all Men both bad and good, both Apostles and others, shall pass through the Tryal and Examination of that Fire here mentioned; which agrees, not with their notion of *Purgatory*, from which Apostles and Saints are wholly to be exempted. 2. As the examination of this Fire extends it self to all Men, so is its Force and Operation said to exert it self upon the Works, not the Persons of every Man, as in the latter part of the 13*th verse*, *The Fire shall try every Man's Work of what sort it is*; and so again *Vers.* 14, 15. *If any Man's work abideth*, or *if any Man's work shall be burnt.* Whereas the Fire of their *Purgatory* has nothing to do with the Works of Men, which are supposed to be accepted before an entrance therein, but wholly

Bell. de Pu cap. 5. lib in initio.

exerciseth its Sting and Punishment upon the very Souls of Men. 3. If we consider the Day which shall thus declare our Works, we shall perceive that can no ways agree with their *Chimerical Purgatory:* For tho the Text tells us it shall be revealed in Fire, yet some interpret this Revelation by Fire, of the final Conflagration of the World; others, of such a one as shall flame out at the day of God's final Judgment; the last of which *Bellarmine* acknowledges to be the general Opinion of the Fathers, and also admits of, and allows it, for the most true. Now, how from this Fire which shall be revealed at the Day of Judgment, we may infer a present Fire purging, and cleansing the Souls of Men immediately after their departure out of this Life, I confess I want the Cardinal's dexterity to make out? I suppose, according to their own Principles, the Fire of *Purgatory*

Exposition, Understanding, *whose works the Fire shall try*, of a Metaphorical, and Figurative Fire; *shall be saved so as by Fire*, of a Material and Afflicting Fire: But it is the Incoherence of his own Imaginary Doctrines, not any variation in the Text it self, which forc'd and oblig'd him thereunto: For if we understand the whole in a Metaphorical way, we do no violence, but altogether clear up the Apostles meaning; for as to that Clause ὡς διὰ πυρὸς, *so as by Fire*, upon which all his stress depends, This certainly clearly manifests that Fire is here mentioned only Figuratively, or by way of likeness, or resemblance; as who should say, his works shall perish in the Fire, but the Workman shall escape, yet with that difficulty and hazard, as if that Examining Fire had got hold on and been ready to devour him; now the Cardinal acknowledges that Examining Fire to be Metaphorical: Indeed the Apostle seems carefully to have obviated the Impropriety of the proper acceptation of that word *Fire*, here, by the interposition of that Particle (ὡς), nor can the Grammatical Construction any ways help out the Cardinal's imagination of such a Material Fire, which by its Pains and Tortures should actually save and restore the Person Tortur'd therein unto Life. As for what the Cardinal alledges from those words, *If any Mans work shall be burnt, he shall suffer loss*, inferring that it meaneth that such a Person shall receive a Punishment: Tho a Loss and Punishment are very different things; the one being inflicted on us by another, the other many times the effect of a Man's personal Negligence, and Error; yet if we agree with the Cardinal in this *Punctilio*, it will not follow, that the Punishment referr'd to here, must necessarily be a Punishment by Fire; is not the loss of all his Labours, and the experiencing them.

Ibid. §. sed do ignis il *in the end.*

them, to be rather the works of Damnation than leading to a Reward, a very heavy Punishment? As for any other, there is not the least colour or pretence from the words. The most material Objection I find made to this Explication is this, That if the words, *So as by Fire*, are not to be understood of a Material and Tormenting Fire; then those Builders who are said to Build, Gold, Silver, and precious Stones, may as properly be said to escape so as by Fire, as the raisers up of Hay, Wood, and Stubble; and so that distinction which the Apostle plainly suggests to be between them Insignificant, and to no Purpose. But this is easily removed, if we observe, that, tho they are all subject to this Fire of Trial and Examination, yet they are not all Obnoxious to the like hazard and danger by it; for tho it consumes and destroys the one, (*viz.* the Wood, Hay, and Stubble,) yet it does but illustrate and make more manifest the Worth and Perfections of the other, *viz.* the Gold, Silver, and Precious Stones. As I suppose two Men of unequal Qualifications, may run through the same Examination, tho the one with no hazard, but rather advantage to his Reputation: So that as Wood, Hay, and Stubble, which refer to such false, and unwarrantable Doctrines as shall be accountable for, at the Fiery Examination of God's fiercest Judgment, bear no relation at all to Venial Sins, which a small Penance, perhaps a supernumerary *Ave Maria* may wipe off in this Life, or at most a few Pangs in *Purgatory*, clear us from, long before that terrible Day, which shall declare our Works. So is the Fire here mentioned to try every Man's work of what sort it is, far from the nature of their *Purgatory* Scorchings, because they are only to Purge and Satisfy, these to Examine and make Tryal; in a word, the one is a *Probatory*,

ibid. §. que sequitur, in *ginning.*

tory, the other a *Purgatory Fire.* There are those indeed which interpret this Fire of those Tribulations and Afflictions wherewith God often examines our Works and Doctrines in this Life, particularly St. *Augustine*, and *Gregory the Great*, whose Dreams and Delusions seem to have given the first occasion to this *Chimerical Purgatory*; but I shall not determin the time when God will exercise and examin us with this Fiery Trial, it being sufficient to shew, that the nature of this Examining Fire, let it happen when it will, is no ways suitable to that Imaginary one, fancied to be now burning in *Purgatory*, the property of that being to Try works, but the efficacy of this to Afflict and Punish Souls: And that this place is thus to be understood Metaphorically, we might Confirm by divers of their own Expositors: Besides many pressing Arguments urged by *Erasmus*, to evince that it makes neither for Venial Sins, nor a *Purgatory* for which *Bellarmine* declares it so profitable, *Suarez* cites *Sedulius*, *Lyranus*, *Cajetan*, and others, Interpreting it almost in our very words, tho indeed he himself will have the whole place understood of a Proper and Material Fire; but he brings no better Inducements to determin us on his side, than *Bellarmine* offers to make out, that tho Fire in one part of the Text must be meant Allegorically, yet *so as by Fire*, must necessarily be taken in a Literal and Proper meaning: Indeed the Instance by which the Cardinal undertakes to make it appear to us, that it was the manner and custom of St. *Paul*, thus to use the same word in divers senses in the same sentence is most Remarkable, and does abundantly Evince, that the Cardinal's Wit was more put to it to make out this Point, than his Conscience concern'd for laying down the Truth: The Text appeal'd to is this, *He hath made him Sin for us*, who

Eras. in loca

Suarez Tom. 4. in Thom. disput. 45. § num. 25.

Ibid. §. 1. num. 28.

Bell. quo supra §. secundo dico non est insuetum, &

who knew no Sin; here the word *Sin* is to be taken in as different an acceptation as the word *Fire* in the former place: What? Was he made *Mortal Sin*, who knew only *Venial Sins*, or how is Sin here taken in a different meaning? Indeed *to be made Sin*, and *to know Sin*, have different meanings, but then they are also different Sentences; but as for the word *Sin*, that imports the very same in relation to them both; as to his being *made Sin*, it means no other than that that Spotless Lamb was sent by God to be the Sacrifice for our Mortal Sins; and the Punishment he under-went shews, that the Sins imputed to him, or for which in our stead he accounted, were those very Sins which he knew not, that is, which he had not been personally concerned in committing. What Agreement is here with Sins different, such as *Mortal* and *Venial*, with a resemblance of a Metaphorical and a Proper Fire? Or because we meet the one Expression, what countenance can it give to the other Inference and Deduction; they were the same mortal Transgressions which the Apostle intimated in the one place, and it was no doubt one and the same Metaphorical Fire which he represents and alludes to, in the other: But thus it is when Men will appeal to Scripture for the confirmation of such Doctrines, as differ from the very Spirit and Letter of the Scriptures, that they are compelled to such irrational and unconcluding Misapplications.

And thus I proceed to another place insisted on for the justification of a *Purgatory* by the Cardinal, and that is *Mat.* 5. 25, 26. *Agree with thine Adversary quickly whilst thou art in the way with him, lest at any time the Adversary deliver thee to the Judg, and the Judg deliver thee to the Officer, and thou be cast into Prison. Verily I say unto thee, thou shalt by no means come out thence until*

til thou hast paid the utmost Farthing. How! Shall he by no means come out thence, until he himself has paid his utmost Farthing? Then how can this Prison be imagined to be *Purgatory*, out of which, by the means of the Prayers, and Masses of the Living, the Dead are every day supposed to come forth, discharg'd from all Payments to be made by themselves? *Bellarmine* tells us, St. *Chrysostom* understands this place in its Literal meaning, that is, as having respect purely to enforce Peace and Reconciliation with our Neighbour in this Life; and *Emanuel Sa* testifies, St. *Jerom* explains it of a Reconciliation and Peace to be made with our Enemies in this World. If we consider the Design of the whole Chapter, which was an enforcement of those Christian Vertues, whereby we might ensure to our selves Peace and Happiness here in this World, as well as Comfort and Felicity in that which is to come, we shall perceive no Inconsistency, or Impropriety in such an Interpretation; for tho *Bellarmine* insinuates Christ would not have so positively inferred, *He should not go thence, till he hath paid the utmost Farthing*; had he meant only the Imprisonment of Offenders against the Law of Man in this World, out of which they most frequently escape, without such Payment; yet as *Theophylact* upon the 12th Chapter of St. *Luke* suggests, this might be for the greater Terror, and more effectually to allure mean and carnal minds to Love and Agreement, with the frightfullest prospect of those Severities they seem most to dread; I say, it may very consistently and agreeably to our Saviour's intention in the Chapter, thus be taken in its most Obvious and Literal meaning: But it is, and hath been often explain'd in an Allegorical manner, but yet with no regard, or advantage to their *Purgatory*, as shall plainly be evinc'd

Schol. in lo

out of their own Expositors. Thus *Maldonate* in his Comment upon the place, gives us this clear and familiar account of it: Our Adversary here intimated, says he, is that Man whom we have offended, whom we have abusively called *Racha*, and *Fool*; for which he shall implead us at God's Tribunal: *The way*, is the time of this Life; the *Judg*, Christ, who shall then tell us, what we have done to the least of his, we have done to himself: *The Officer* is the Devil, or some evil Spirit by whom God afflicts Sinners; the *Prison* is *Hell*; and *the last Farthing*, the least Sins and Offences: And that this expression of *paying the last Farthing*, is proverbially used, to signify one to be punished after the utmost Rigour. And then further, when our Saviour tells us, *He shall not go thence till he has paid his last Farthing*; his meaning, says he, is not, that they should go out afterwards, but as St. *Augustine* expresses it, that he shall not go out at all, for this reason, because those in Hell for every mortal Sin stand indebted in infinite Punishment, which 'tis impossible they should ever be able to satisfy. And *Stella* in his Comment upon the 12th of St. *Luke*, farther explains the same in this manner; If a Man, says he, should infer from these words, *until he has paid*, that when he has paid he shall be released, he would not *err*, but then this would be the same as never: Because there is no end of Infinite, and this Particle *Donec* in Scripture, signifies Eternity; and to oppose an equal match for the

Maldon. in *Matth.* 5. 25. Adversarius noster est ille quem læsimus, quem raca aut stultum appellavimus, qui actionem apud Deum contra nos habet: Via est hujus vitæ tempus: Judex Christus, qui dicturus quod uni ex his minimis fecistis, mihi fecistis: Minister Dæmon malus, qui in torquendis damnatis Deo ministerium præbet: Carcer Infernus: quadrans minima culpa ad quadrantem solvere, pro summo Jure puniri proverbio dicebatur. Et postea quod autem dicit, nos inde non exituros, donec ultimum quadrantem persolvamus, non significat, ut ait Augustinus, exituros postea, sed nunquam exituros: Quia qui in inferno sunt, cum semper debitas pœnas solvant, quia pro quolibet mortali peccato infinitas pœnas debent, nunquam persolvunt.

Stella in Luc. cap. 12. Non intelligas quod aliquando exiet, quia donec particula in Sacris literis æternitatem significat, &c.

†

the Cardinal, *Tolet* (who was both a Jesuit, and the first Cardinal of their Order) in his Comment upon the same place of St. *Luke*, explains it to the very same effect, telling us that it is to be applied to that Man who dies without Remission obtained in this Life, he shall certainly be sent to the Prison of Hell until he satisfies his Debt; not that he shall one day satisfy it, and so be released, for that shall never be, neither shall he be released for ever; but our Saviour uses this way of expression to shew, there is no other, and so by consequence no way at all of escaping or getting out. And this is most proper and agreeable to the Parable. And thus you see not only we *Protestants* in favour of a Heresie, but some plain-dealing Jesuits in vindication of the Truth, do honestly confront the Cardinal in his Proofs of a *Purgatory*.

Ann. 89, & 90. Applicatur dictum ei qui ante Tribunal Dei comparebit sine pœnitentia & remissione peccati in hac vita facti, mittetur profecto in Carcerem Inferni, quoúsque satisfaciat debito, non quod aliquando satisfaciet, id enim nunquam fiet, nec eripietur in æternum, sed id solum dicitur quod non aliter liberabitur & iste sensus est germanus & Parabolæ accommodatus.

The main Particulars on which he grounds the strength of his Reasonings from this Text, are these two: 1st. Our Saviour's making use rather of the Similitude of a Debtor, which relates I warrant to Venial Sins, than a Murderer, or an Adulterer, whose Offences are mortal indeed. The 2d. The force of this Particle *Donec*, which he would have to signify a time of Releasement after Payment. But to the first, Did not the Cardinal remember his *Pater Noster*, and that Christ himself has there comprehended the most mortal Offences under that expression, *forgive us our Debts?* Can any Sin be believed more mortal than those which are there numbred amongst our Debts to God? Had the *Cardinal* been more intent upon his *prayers*, he could never have been so zealously bent towards the maintaining such

Errors, with ſuch Triflings as this. As to the 2d. The force of that Particle *Donec*, Is it not a wonder to ſee ſo great a Cardinal ſheltering himſelf with ſo ignorant a Shuffle? Is not this word frequently uſed in the Scriptures with reſpect to Eternity, as *Pſal.* 110. *Sit thou on my Right Hand, until I make thine Enemies thy Footſtool?* Were his Enemies no ſooner to be made his Footſtool, but Chriſt was to be diſplac'd from the Right Hand of God, or do theſe words oppoſe his eternal continuance at God's Right Hand? This I think no Chriſtian will affirm that believes the *Nicene* Creed, when it obliges us to confeſs his Kingdom ſhall have no end. Again, The uſe of this Particle is ſo frequent in Scripture, that *Theophylact* in his Comment upon the firſt Chapter of *Matthew*, tells us 'tis the Propriety of the Scriptures to uſe it in this Latitude, and from the force of *Donec peperit*, with St. *Jerom*, concludes *Joſeph* never knew *Mary* at all; to be ſure they ſignify not that he knew her afterwards, which I ſuppoſe the Worſhippers of the holy Virgin, and Defenders of her perpetual Virginity, will no ways oppoſe. And as for the Inference the Cardinal draws from theſe words, *He knew her not till ſhe had brought forth*, viz. That they ſignified ſhe ſhould certainly bring forth: Whatever it was to his purpoſe, yet it was no ways agreeable to the Scope of the place, which was now to ſignify the entire Chaſtity of her Virginal Purity, when ſhe Conceiv'd and brought forth our Bleſſed Lord; not to demonſtrate his Birth, or that ſhe ſhould bear him: And therefore I ſhall conclude the Controverſy from theſe words, with the words of *Janſenius*, telling us, firſt, That no Man can juſtplead for a *Purgatory* from this place. And again, That the deſign and tendency of the

Janſen. Concord. in locum, cap. 20. pag. 180. non poteſt quis recte ex hoc loco urgere probationem Purgatorii, &c. Ibid. locum.

the Parable, sheweth that the Particle *Donec* manifests not that the Debt here mentioned shall one day be paid, but that the extreamest Justice shall be executed upon such a Debtor; and that he that shall unjustly offend his Neighbour, and so make him his Adversary, and afterwards will not endeavour a Satisfaction and Reconciliation whilst he is in the way here in this Life, but defer all till the Day that God cometh to Judgment, shall then feel the fearfullest Judgement of God; and because he must be uncapable to pay the Debt then, be tormented with everlasting Punishment. This is clear without Force or Straining, and therefore this Prison far different from the Goal of *Purgatory*.

And thus have I done with the Cardinal: But there have been other Wits at work since, and attempted to strengthen their Arguments with such Additions as these, the 1st of *Peter* the 3d Chapter the 19th Verse, *By which also he went, and Preached to the Souls in Prison, which sometimes were Disobedient, when once the Long-suffering of God waited in the days of* Noah. Our Modern Arguers now, conclude here is a clear and manifest Illustration of their *Purgatory*, in this very dark and mystical Insinuation of Christ's Preaching in that very Spirit, by which he was raised from the Dead, to the Spirits in Prison in the Days of *Noah*. *Bellarmine* indeed in his Fourth Book *De Christo*, and the Thirteenth Chapter, makes use of these Words to prove Christ's Descent *ad Inferos*; contrary to the Exposition and Opinion of St. *Augustine*, but he brings them not to establish his Reasonings about *Purga-*

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tory, and therefore we may conclude him most inclinable to the opinion of *Salmeron*, who tells us, That tho some understand them of a *Purgatory*, yet they are much more to the purpose of a *Limbus Patrum*: And indeed *Salmeron* urges them as a manifest Demonstration of a *Limbus*, against *Beza*, taking them in another Sense: But if they are so manifest for a *Limbus*, with what Face can they thus distort, and apply them to evince a place so different from it as *Purgatory*? Tho the place is Oscure and Difficult, yet it is not so Intricate, but that we may clearly perceive it has nothing to do with *Purgatory*: For, first, It is clear from the words, that the Spirit in which he is said here to preach to the Souls in Prison, was that very Spirit by which he was raised from the Dead, which could be no other but as *Oecumenius*, cited by *Salmeron* in his Comment upon the place, explains it, the Spirit of his Divinity: By reason he could not be raised from the Grave by virtue of any other Spirit whatever; and therefore this Preaching could have no relation at all to Souls in a separate State: Which if he visited, it was in the Spirit of his Soul; and therefore *Bellarmine* concludes, that the Spirit here mentioned signifies his Soul; And *Suarez* avers the true meaning of the Text to be this, *Solâ anima Christum prædicasse*, That Christ preached in his Soul only: Which is in direct words to contradict the holy Apostle, telling us, That being put to Death in the Flesh, he was quickned by the Spirit, *ver.* 18. by which Spirit he went and preached to the Spirits in

Salm. in loc.

Bell. de Christo lib. 4. Para. xposit. 2.

Suarez Tom. 2. in Thom. Quest. 52. Art. 1. Disput. 42. sect. 1.

in Prison, which sometimes were disobedient in the days of *Noah*; which manifestly suggests to us, that this going forth to Preach, was in the Spirit of his Divinity, and before his Appearance in the Flesh; and therefore no ways to be understood of his Preaching the Gospel after his Death, and before his Resurrection, to those who remained in certain Receptacles of the Earth. But secondly, That they were the Souls of Men living in this World, and not the Souls of those Departed, to whom in this Spirit of his Divinity Christ is said here to have Preached, further appears from the very Text, which tells us, *That the Souls to whom he Preached, were such as were then Disobedient*, and that the time of their Disobedience, *was before the Flood, when the Ark was building*: And therefore that *Long-suffering of God*, which St. *Peter* speaks of, must denote Christ's Patience, who had call'd those Men, living thus in disobedience, to Repentance by his Holy Spirit, Preaching to them by the Tongue of *Noah*: And giving them farther Testimonies of his Love, and Mercy to them by that *Preacher of Righteousness* in the time that the Ark was a Building, which was a fair warning of their approaching Destruction, and therefore might well have won them to Repentance. What is there here any ways agreeable to the Souls of the Dead? Besides, Since they were *the disobedient to whom Christ is said to have Preach'd in his Spirit*; it is manifest that according to their own Principles it could not be those detained in *Limbo Patrum*, for they were the obedient Preachers of Righteousness themselves, viz. *Noah*, *Abraham*, *Isaac*, &c. Nor could it be the

the Souls in *Purgatory*, for besides, that there could be no such state before Christ had opened unto us the Gate of Heaven; to what end or purpose could he have Preached to these who must have obtained his full Remission of all their Sins in this Life, who wanted no knowledg of Righteousness, only some few satisfactory strokes to introduce them into Paradise.

To conclude, Tho we take the words in the meaning which their own Expositors put upon them, yet we cannot positively infer there is a *Purgatory* from them, because at last they may more clearly be understood of that Prison, wherein they imagine the Righteous Patriarchs themselves to have been detain'd; not that these could stand more in need of such Preaching who are expressed by God's Holy Spirit both to have known before, and to have rejoyced when they saw the Day of Christ; as the Apostle fully explains to us, when he tells us how *Moses esteemed the Reproach of Christ greater Riches than the Treasures of* Egypt. And therefore we may with the most reason conclude this Preaching was neither to the Souls in the one place, nor those in the other: And that from this Text can be made out, no such place as either of them is fancied to be.

Acts 2. 24. is also cited by some of them, the words are, *Whom God rais'd up, having loosed the Pains of Death*: The sense of which, as they explain it, is this, That when Christ died, and descended beneath in the Earth, he freed many from their

their Pains and Torments; not the Damn'd, because they are past all deliverance; not the Saints, because they endure no pains at all; therefore the Souls in *Purgatory*. But do the words intimate the least glimpse of any such releasement performed here by Christ? Do they not tell us expressly, that the Person loos'd was the Lord Jesus himself, whom they had crucified, *vers.* 23. And moreover, that *the Pains from which he was loos'd, were those of Death*, ὠδῖνας τοῦ θανάτου, as the words are in the Greek, *by which 'twas impossible he should be holden.* What's all this to *Purgatory*, or the releasement of Souls from its fiery Terrors? What a strange Zeal is here for a *Purgatory*, that cann't allow of our Lord's Resurrection from the Dead, without his leaving such a State behind him?

Again, *Luke* 32. 42. *Lord, remember me when thou comest into thy Kingdom*; is applied to the same purpose, though the Thief, when yet alive, made this Request to our Saviour, yet this must necessarily argue an Opinion of a Remission after this Life; and though our Lord answers him, *To-day thou shalt be with me in Paradise*; yet this disproves not a *Purgatory*, but must be look'd upon as an extraordinary Case that he escap'd that Prison, and an exemption to that general Rule of a *Purgatory*, which yet never was establish'd in the Gospel.

Again, when the Apostle, *Phil.* 2. 10. tells us, That *at the Name of Jesus every Knee shall bow, of things in Heaven, and things in Earth, and*

things under the Earth, he most convincingly informs us of a *Purgatory*; by reason (as they interpret it) those under the Earth, must necessarily be understood to be the Souls tormented there. But what Shifts are these, to advance an Article of Belief? Does not the Apostle here represent unto us the universal Soveraignty of Christ? And bowing of Knees here mention'd, denote that subjection, which not only every humane Creature, but even the Inanimate, nay the very Devils, trembling and quaking, confess due to Christ? Why must those in the Earth necessarily be the Souls in *Purgatory?* Are there not many Men, Women, and baptiz'd Infants, dead in the Faith, whose Bodies lie therein cover'd, besides many living Animals and Vegetables, which are frequently said in Scripture, to bow to, and glorify God in their kind, and according to the consistency of their Natures? Is not this sufficiently explain'd to us in the 5*th* Chapter of the *Revelations* at the 13*th* Verse; *All Creatures which are in the Heavens, and in the Earth, and in the Sea, and all that are in them, heard I saying, Praise, and Honour, and Glory, and Power, be unto Him that sitteth upon upon the Throne, and unto the Lamb for evermore?* And sometimes we hear Holy *David* in like manner calling upon the Sun and Moon to praise the Lord with him. What Creatures are those in the Sea, which shall knowingly, and with a sense of veneration glorify Christ? May they not as reasonably fix a *Purgatory* in the Moon, or in the Waters, as in the Earth, from such Texts as these are?

I

I ſhall conclude all with that in the 21*ſt* Chapter of the *Revelations*, at the 27*th* Verſe, *and there ſhall enter into it no unclean thing.* From whence they infer, that the Souls of the Faithful that are ſpotted with Sin, muſt be purg'd in the next Life, before they enter into the Kingdom of God, and ſo conſequently a *Purgatory.* We need here but repeat the whole Verſe for an Anſwer; which runs thus, *And there ſhall enter into it no unclean Thing; neither whatſoever worketh Abomination, or maketh a Lie, but they which are written in the Lamb's Book of Life.* For does it not clearly appear whom the holy Apoſtle meant by the *Unclean?* Were they not *the workers of Lies and Abominations*, or ſuch whoſe Impenitence had excluded them the Lamb's Book of Life? And will this agree with the State and Condition of *Purgatory*, which receives not any thing unclean, but thoſe juſt Perſons who have obtain'd remiſſion through his Blood, who are ſtop'd therein, not for any purification of Sins retain'd, but to make paiment and ſatisfaction for ſome Debts forgotten to be diſcharg'd in this Life? I hope thoſe Souls therein detain'd, are not ſuch as are excluded the Lamb's Book of Life. Beſides, though the Heirs of Salvation are yet unclean, ſtill I hope Faith, with the Blood and Merits of Chriſt, are much better Refiners and Purifiers than the Fire of *Purgatory*: When once our Sins are purifi'd and cleans'd hereby, there is no fear we ſhall be bound by the way, or detain'd from the Kingdom prepar'd for us; ſince the Holy Ghoſt has ſo fully aſſur'd all ſuch, *If our earthly Houſe of this Tabernacle were*

diſſolv'd,

dissolv'd, we have a Building of God, a House Eternal in the Heavens, 2 Cor. 5. 1. So far is this Doctrine of a *Purgatory* from being clear or apparent in the Scriptures, that he must want common Sense that shall be perverted by such illogical Deductions as are made in its behalf.

THE END.

ERRATA.

PART I.

Page 579. line 15. for *now*, read *no.*
P. 603. l. 1. r. *of the place this?*
P. 604. l. 17. f. *which*, r. *who*. l. 18. r. *is dead?*
P. 697. l. 29. f. *ones*, r. *owns.*

PART II.

Page 605. Marg. f. *hic*. r. *hi*. f. *recipiuntur*, r. *rejiciuntur.*
P. 615. l. 3. f. *Siver*, r. *Silver.*

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

E John Scott.

PART I.

IMPRIMATUR.

Octob. 4. 1688. *Jo. Battely.*

THE common Pretence of the Doctors of the Church of *Rome*, against allowing to the People the use of the Holy Scriptures, is their being so extreamly liable to be misunderstood, and to have false and corrupt Senses imposed upon them. And indeed, whosoever impartially considers the wild and extravagant Senses which they themselves impose upon sundry Texts of Scripture, in defence of their own unscriptural Doctrines, will be very much tempted to suspect, that their Design was to make Instances of the truth of this their Pretence, and to convince the World how liable the Scripture is to be abused, not on-

ly by the common People, but also by Men of Wit and Learning, when once they are listed by their Interest to serve a bad Cause: And to strengthen this suspicion, I know no greater Argument, than their vain and impotent indeavour to justify from Scripture this most uncharitable and unchristian Practice of their Church, *viz.* their concealing from the People their publick Offices of Prayer in a Language that they do not understand: To expose the vanity of which Attempt, and let the World see what miserable Shifts the managers of it are put to, is the Design of the ensuing Papers; in which I shall,

I. *First*; Examine the more general Proofs from Scripture which they urge for it.

II. *Secondly*; Consider the particular Texts of Scripture by which they defend it.

III. *Thirdly*; Produce our Scripture-Arguments against it.

IV. *Fourthly*; Answer the Objections by which they endeavour to invalidate the Force of these Arguments.

First; I shall examine those general Proofs from Scripture which they urge for it. And for this Matter, we need seek no further than the *Catholick-Scripturist*, and *the Touch-stone of the Reformed Gospel*, which two Books are Collections out of *Bellarmine*, and other Popish Writers, of such Scripture-Proofs as they have pressed to serve and defend the disputed Doctrines and Practices of their Church; and the latter of which hath done little esse than just recited the former, and this, in my Opinion, with far less strength and advantage; so that when we have answered one, we have answered both.

Now

Now as for the *Catholick-Scripturist*, the most specious Arguments which he urges in defence of their Latin Service (and which is wholly omitted by the *Touch-stone)* is the Practice of the Jewish Church; which from the Babylonish Captivity to the Time of Christ, had all her Scriptures, and as he tells us, *all her publick Service and Prayers (which was all taken out of the Psalms, the Law, and the Prophets) in that very Language in which they were written*, viz. *in the Old Hebrew, that is, in a Language well known indeed to the common People of the Jews, before their Transmigration into* Babylon; *but in their Captivity at* Babylon, *they lost the knowledg of their Old Hebrew Language, and consequently had all their Scriptures and Publick Service read in a Language unknown to the common People, and this for fourteen Generations——And this, saith he, before the Eyes of Christ and his Apostles, and they never did in the least reprehend it.* Which Argument, though it seems plausible enough at the first, I doubt not will appear, upon a more intimate enquiry, lighter than Vanity: And therefore in Answer to it, I shall briefly propose these four Things to the Reader's consideration.

Vid. Bellar. lib. 2. de ve Dei. cap. 1

First; That long before this Captivity, God himself delivered the Scriptures, and consequently the publick Offices of Prayer contained in them to the Jews, in their native and vulgar Language; for it is agreed on all hands, that the Ancient Hebrew, in which God delivered to the Jews the Book of the Law, the *Psalms*, and the greatest part of the Prophets, was before this Captivity, the vulgar Language of the Hebrew Nation, which is a much better Argument that God would have the Publick Prayers of his Church performed in a known Language, than this pretended Practice of the Jewish Church is, that it is all one to God whether

they be performed in a Language known or unknown: for supposing it were true, that the common People of the Jews did, under this Captivity, forget their Old Hebrew Language, and consequently that they understood not their Publick Prayers, which were still continued in Hebrew; all this was accidental, and argues no more, than that God did permit the Jews to lose their Original Language, and consequently to offer up their Publick Prayers to him in a Language which they did not then understand. And what then, doth he not permit a great many things which he doth by no means allow? Notwithstanding this permission, it might, for any thing that appears from it, be in God's esteem either a great Fault in their *Rabbins*, that they did not translate their Publick Prayers into the New Vulgar, or a great Fault in the People, that they did not take care to transmit to Posterity their knowledg of the Old Hebrew, and perhaps it might be a Fault in both. And doth it follow, that because God permitted them to be faulty, therefore he approved their Fault? The Question is, Whether God did approve this their Practice, or no? and till it appears that he did, God's permission of it is a very fallacious Proof of his Approbation. For it's evident from the many severe Animadversions our Saviour made upon the Practices of that Church, that God for a long time did permit a great many Corruptions in it; and for all that yet appears, this may be one of them, and a very great one too; and till such time as it's proved to be no Corruption, no Argument of the lawfulness of it can be fetch'd from God's Permission. Allowing therefore the Matter of Fact to be true, *viz.* That the *Jewish* Church for Fourteen Generations celebrated her Publick Services in a Language that was unknown to

the

the People, it's certain that for several Generations the *Roman* Church hath practised the same: Why then may we not as well argue the lawfulness of it from the practice of the later Church, as of the former, and so bring the thing in Question for a Proof of it self, than which nothing can be more extravagant from all the Laws of Disputation: But *this*, saith our Author, *was practised in the Jewish Church before the Eyes of Christ and his Apostles, and they never did in the least reprehend it.* Supposing this at present to be true, which (as I shall shew by and by) is notoriously false; yet even from hence there is no necessity of Consequence that therefore the thing is lawful, until it be first proved that there is nothing can be unlawful but what our Saviour or his Apostles have expressly reprehended; and this I doubt can never be proved: For how doth it appear that our Saviour reprehended every single Corruption in the *Jewish* Church? And if he did not, it's possible that this might be one of her Corruptions, though our Saviour never reprehended it; perhaps there might be some Things in her Worship so very absurd, as that they needed no reprehension, they being a sufficient reprehension to themselves; and among this number of Things, her *praying in an Unknown Tongue*, (supposing she was guilty of it) may, I think, as fairly claim a place as most things we can imagine; so that at best this Argument concludes but contingently. Had our Saviour judged this Practice unlawful, it may be he would have reproved it, and it may be he would not, either because he looked upon it as a practice that sufficiently exposed it self, or for some other Reason which we at this distance cannot arrive to: But, on the other hand, God's delivering to the *Jews* their Publick Service in their Native Language, is an unanswerable

Argument,

Argument, that it was his Will that they ſhould offer up their Prayers to him in a Language that they underſtood; for he did not barely permit this to be done, but he himſelf choſe to do it, by the Advice and Approbation of his own All-comprehending Reaſon, which upon full conſultation of what was beſt and fitteſt to be done, determined him to inſpire thoſe Prayers they uſed in their own Language, rather than in a Language that was unknown to them; and ſeeing all Languages are alike known and eaſy to him, why ſhould he chuſe to dictate their Prayers in a known Language, rather than in an Unknown, had it been indifferent to him whether they prayed to him in the one or the other? To be ſure his Deſign in giving them their Prayers in their own Language, and no other, was, that they ſhould pray to him in their own Language, and not in any other which they did not underſtand; that ſo underſtanding all along what they prayed for, their Hearts might be duly affected with the Matter of their Prayers; and if this were his Deſign, then to be ſure Prayers in an unknown Tongue are a direct Contradiction thereunto. God's giving the *Jews* therefore their Holy Prayers in Hebrew, which was then their Native Tongue, is as plain an Argument that it was his Will and Intention that the People ſhould offer up their Prayers to him in a Language which they beſt underſtood, as the Church of *England*'s publiſhing her Prayers in *Engliſh*, is, that her Members ſhould from thenceforth no longer pray in an unknown Tongue; and therefore, though afterwards, during their Captivity, their Native Language was altered, yet ſeeing they had no reaſon to apprehend that God's Will and Intention was altered, they ought to have purſued that, and to have tranſlated their

Prayers

Prayers into their own Vulgar, ſuppoſing that they had loſt the knowledg of their Old Hebrew. They knew well enough that the Reaſon why God firſt inſpired their Prayers in the Hebrew Tongue, was not becauſe it was Hebrew, out of any particular reſpect he had to that Language more than to any other, but becauſe it was their Native Language which they all underſtood; and therefore as ſoon as they ceaſed to underſtand the Hebrew, thoſe who were their Guides and Paſtors, ought to have proceeded upon God's Reaſon, and to have tranſlated their Prayers out of Hebrew into their new Native Language; there being the very ſame reaſon why the People ſhould underſtand their Prayers now when they ſpoke Chaldee, as there was when they ſpoke Hebrew. To illuſtrate this Argument by a plain Inſtance, The Wiſdom of our Anceſtors hath thought fit to publiſh our Statute-Laws in Engliſh, for this Reaſon, becauſe they intended the People ſhould ſo far at leaſt underſtand them, as to know how to govern their Actions by them. Now ſuppoſe that hereafter *England* (which God forbid) ſhould be conquered by ſome Neighbouring Nation, and thereupon receive the Language of the Conqueror, and in proceſs of Time the common People (though continuing ſtill under the ſame Laws) ſhould quite forget to ſpeak and underſtand *Engliſh*; in this caſe, if the Reaſon of publiſhing the Laws at firſt in *Engliſh* were good, it certainly holds as good for the tranſlating them into the New Language of *England*, there being the ſame Reaſon why the People ſhould underſtand their Laws when they ſpeak *French*, or *Spaniſh*, or *Italian*, as when they ſpoke *Engliſh*. This Conſideration I have the longer inſiſted on, becauſe, if I miſtake not, it deſtroys the whole force of

our Author's Argument, supposing the whole matter of Fact from which he argues to be true. But then,

Secondly, It is farther to be considered, that it doth not at all appear that in this Captivity the Old *Hebrew* was so universally lost as is pretended, but rather the contrary: For considering that throughout all this Captivity, the *Jews* continued firm and stedfast to their Religion, the Precepts and Institutions whereof were Recorded in no other Language but their Old Native *Hebrew*, they could not but apprehend themselves very highly concerned to preserve and continue it; seeing without it they could have no access to their Sacred Oracles, which for the conduct of their Lives and Actions they had such frequent occasions to Consult: For, for a Nation to lose, or preserve a Language which is the sole Repository of the Religion to which they zealously and devoutly adhere, must doubtless be very far from a thing indifferent to them; it being impossible for Men that are truly Zealous for their Religion, not to be very tenacious of the Language in which its Laws are contained, when they are to be found in no other Language; and this, as our Author grants, was the case of the *Jews*, when they were lead Captive into *Babylon*; whither they carried no other Language with them but their Native *Hebrew*: But then considering the strange, if not Superstitious Veneration which the *Jews* have always retained for the *Hebrew*, it is not to be imagined that they would easily part with it; for they always looked upon it as the peculiar Language of God, and consequently as having in it something more Sacred than any other Language in the World; insomuch that they esteemed the holy Scripture it self to be much more holy in the Original *Hebrew*, than when it was translated into another Language, and that the

Nobility

Nobility of those Sacred Books was very much Diminished when any Change was made in their Language or Characters *; and it is likely that they who had so high an esteem of this Language, should be remiss in their care of preserving it, especially considering that it was the only Language in which the Sacred Oracles of their Religion were contained? This to be sure must necessarily render all those who had any sense of Religion very careful and sollicitous to preserve it, and accordingly we find the *Jews* of all Ages to be very careful in this matter: Thus *Theodoret* tells us, *Other Nations have their Children speaking quickly in their own Mother-Tongue, but there are no Children of the* Hebrews, *who naturally speak the* Hebrew *Tongue, but the Language of the Country where they were Born. Afterwards when they grow up, they are taught the Letters, and learn to read the holy Scripture in the* Hebrew *Tongue.* And one of their Rabbins in *Pirke Avoth*, tells us, *That they taught their Children the Scriptures at five Years Old*; that is, to read the Scripture in the *Hebrew* Language; and to this day the *Jews* are very careful to teach their Children *Hebrew*, that so they may be capable to read and understand the Scriptures: and if now they teach them *Hebrew* when it is so difficult for them, the Languages where they are Born and Bred, having no affinity with it; how much more would they do it then, when it was so very easie, the *Chaldee* which was the Language of *Babylon*, being of all Tongues in the World the nearest a-kin to the *Hebrew*, its Letters being all the same with the *Hebrew*, and abundance of its words being derived from *Hebrew* Originals: And only differing from them either in their Declension or Formation: What their different Declensions are the common Rules of the *Chaldee* Language

*Vid. Dr. L[illegible] foot, Vol. [illegible] p. 803, & [illegible]

Theod. in Quest in G[illegible] 59. 60.

Perek. 1:

declare; and as for their different Formations, it consists either in changing or transposing the Letters of the Radical Words, or in detracting from, or adding to them, or in the transmutation of the Vowels; the main of all which differences are reducible to a few short and easie Rules *. So that supposing the *Chaldee* to have then the Vulgar Language of the *Hebrews*, yet by reason of the near alliance of those two Languages, they might with as much ease have taught their Children the pure *Hebrew*, as the *Scots* can theirs to understand pure *English*. And is it likely that they who are now so very careful to teach it to their Children when it is so difficult, should then neglect it when it was so easie? But as for that Assertion of our Author, *viz.* That *in this Captivity they lost the knowledg of their old* Hebrew; though I cannot but look upon it as a most

to be ſpeaking their old, that being as yet much more natural and caſie to them, and ſo it muſt be a conſiderable time before they can be ſuppoſed to forget it. Thus when the *Jews* were lead Captive into *Babylon*, they carried thither no other Language with them but only their own native *Hebrew*, and therefore ſome time after they muſt neceſſarily ſpeak it, or live in a ſtate of perpetual Silence; and after they had got ſome ſmattering of the *Chaldee*, to be ſure they expreſs'd themſelves in it with a great deal of difficulty; and therefore there is no doubt, but among themſelves, and in their Families, they rather choſe to converſe in their native *Hebrew*, this being as yet far more familiar to them than the *Chaldee*, and by commonly ſpeaking *Hebrew* in their Families, they could not but propagate the knowledg of it to their Children. Now this Captivity continuing but Seventy Years at moſt, its probable that a great many of the firſt Generation ſurvived it, and how is it imaginable that they ſhould forget the *Hebrew*, which was their native Language, and in which having yet no other Language they were forced to converſe for ſeveral of thoſe Seventy Years? by reaſon of which the next Generation, which made up a great part of thoſe who returned from this Captivity, muſt alſo be ſuppoſed to have imbibed the *Hebrew* from their Parents, many of whom to be ſure, eſpecially of the Ruder ſort, had for ſeveral Years no other Language to converſe in; ſo that ſuppoſing them to have been indifferently affected to their new *Chaldee* and their old *Hebrew* Language, yet muſt their 70 Years Captivity be elapſed, before they could be ſo wholly accuſtomed to the one as quite to forget the other. And this will yet more evidently appear, if we conſider that this very ſame People continued Captive in *Ægypt* for the ſpace of 200 Years,

and yet in all this long Tract of Time they lost not their native *Hebrew*, but, as all agree, brought it back along with them into the Land of *Canaan*. And is it not very strange that they who preserved it in one Captivity of 200 Years duration, should quite lose it in another of 70, when they had all the advantages of preserving it in the later, that they had in the former? There is no doubt but in both they intermingled their *Hebrew* with some words and phrases of the respective Languages of those Countries; and that they did so, is notorious of this later Captivity in *Babylon*, from whence they brought several *Chaldee* words, of which there are sundry Instances in the New Testament, such as *Bethesda*, *Golgotha*, *Akeldama*, &c. which yet are said Εβραϊστὶ λεγεσθαι, *to be so called in the* Hebrew *Tongue*, because by common use they were adopted into the *Hebrew*, even as *Deboach*, *Intrigue*, *Embarrasment*, &c. are now adopted into the *English*: But yet the deriving these foreign words into them, render neither the one nor the other a new Language; still the former continued *Hebrew*, as the later continues *English*. And though perhaps every ordinary *Jew* understood not those *Chaldee* words any more than every ordinary *Englishman* these *French* words, yet still the one understood *Hebrew* as well as the other understands *English*: But that the *Jews* retained their knowledg of the ancient *Hebrew* under, and a long while after this Captivity, is evident, not only from the reason of the thing, but from much better authority than can be pretended for the contrary: For the main authority which the contrary Opinion depends on, is that of the Jewish Doctors, many of whom understood very little of their own Antiquities; and though in those Collections of their Writings from whence these Authorities are cited, it

cannot

cannot be denied but that there are some things truly Ancient, yet even these are so notoriously sophisticated with the Inventions of their Modern Rabbins, that there is hardly any relying upon them for the truth of matters of Fact: And yet *Barradius* * quotes one Rabbi *Simon*, who affirms that *Nullo tempore nec scribendi nec loquendi modus mutatus est*; *That there never was any time wherein the manner of either writing or speaking* Hebrew *was altered.* Which if true, was a plain Argument that in all those times the *Jews* had never disused themselves from speaking it: and if what *Durandus* saith were true, *viz.* That *the* Jews *that were Christned, had their Service in the* Hebrew *Tongue*; it is certain that in that time the *Hebrew* was the Vulgar Language of the *Jews*, and that it was so even in St. *Jerom*'s time, at least of a great many of the *Palestine Jews*, is evident from that Passage of his about *Paula*'s Funeral, † *Tota ad funus ejus Palestinarum urbium Turba convenit* Hebræo, Græco, Latino, *Syroque Sermone, Psalmi in ordine personabant*; i. e. *The whole multitudes of the Cities of* Palestine *met at* Paula's *Funeral, and sang Psalms in order in the* Hebrew, Greek, Latin, *and* Syrian *Tongue.* So that it seems in those days the *Hebrew* was as much the common Language of some Cities in *Palestine*, as the *Greek*, and *Latin*, and *Syriack*, was of others. And St. *Ambrose*, speaking of the Jewish Converts, hath this Passage, * "*Hi ex* Hebræis *erant qui aliquando* Syria *Lingua plerunque* Hebræa *in Tractatibus & oblationibus utebantur*: i. e. These were *Jews* who in "their Sermons and Oblations used sometimes the *Syrian*, but most commonly the *Hebrew* Language. From whence it's evident that *Hebrew* was then more common among them than the *Syriack*. Against all this, it is objected by *Bellarmine*, and our Author, that when

* Barradius lib. 5. cap. 2.

Lib. 4. c. 1.

† Hieron. in Epitaph. Pau

* In 1 Cor. 1.

the *Jews* returned from this Captivity into their own Country, Esdras *was forced by himself and others to make the Law be interpreted to them*, Nehem.8.13. From whence they infer that the *Jews* did not then understand the *Hebrew* Tongue, in which the Law was read to them. But what if by Interpreting, we understand not construing the words, but explaining the Sense of the Law? Why truly then this doughty Argument vanishes in *fumo*. But that so it is, is evident from *ver*. 8. where it is said, that *They read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading*, or meaning of what they read. But still our Author, from *Bellarmine* his Oracle, objects, "That when our Saviour upon the Cross did in the old "*Hebrew* of the Psalm say as it was first written, *Eli*, "*Eli, Lama sabacthani*; St. *Matthew* who did write his "Gospel in that new kind of *Hebrew* the *Syriack*, which "was vulgarly spoken by the *Jews* in those days, is "forced to interpret these words, saying, which is be-"ing interpreted, *My God, my God, why hast thou for-"saken me?* For which reason also he interpreted several "other *Hebrew* words, which is a manifest sign that they "could not be understood by the *Jews* in whose Language "he did write, without Interpretation. But now suppose in the first place that these words of our Saviour upon the Cross were *Syriack*, and not the old *Hebrew*, as our Author from *Bellarmine* will needs have them, why then it will very unluckily follow, that the *Jews* understood not *Syriack*, which yet both he and *Bellarmine* will needs have to be their Vulgar Language in our Saviour's time. For what need had St. *Matthew* to interpret *Syriack* words to the *Jews*, if at that time their Vulgar Language was *Syriack*? But if in stead of *Eli, Eli*, as it is in St. *Matthew*, the words of our

Saviour

Saviour were *Eloi, Eloi*, as St. *Mark* reports them, the whole ſentence is *Syriack*: And ſeeing the later part is ſo, I ſhould think it more reaſonable to conclude the former ſo too, than to make our Saviour ſpeak two different Languages in ſo ſhort a Sentence. But ſuppoſe that for once we ſhould be ſo civil as to allow the whole to be *Hebrew*, yet St. *Matthew*'s interpreting it, doth by no means infer that the *Jews* of that Age did not underſtand *Hebrew*: For what if St. *Matthew* wrote his Goſpel in *Greek*, and not in *Syriack*, as our Author affirms; why truly then he is utterly undone again, for then all that can be inferred from St. *Matthew*'s interpreting thoſe *Hebrew* words, is, that all that underſtood *Greek* did not underſtand *Hebrew*, or at moſt that there were ſome of the *Heleniſtical Jews* that lived abroad in *Gentile* Countries, who ſince the Tranſlation of their Scriptures into *Greek* (which was then the moſt Univerſal Language in the World) had quite forgot the *Hebrew*, and that for their ſakes it was that Saint *Matthew* interpreted thoſe *Hebrew* words of our Saviour, either of which we may ſafely grant without the leaſt damage to our Cauſe, or advantage to our Adverſaries. Now that St. *Matthew* did write his Goſpel in *Greek*, is the current Opinion of a great many Learned Men both in his Church and ours; which Opinion of theirs is founded upon ſuch Arguments, as I am apt to think will puzzle much Wiſer Heads than his to anſwer: For upon the Riſe of the Grecian Empire the *Greek* Language was ſo far diffuſed through all the Eaſtern Countries, that it became almoſt their Univerſal Mother-Language, and particularly in *Judea*, where by their own Rabbins it is ſtiled the *Mother-Language* *, it being in all probability the Language which they ordinarily ſpoke, when they converſed either with their

* Vid. *Lightfoot* Vol. 2. p. 103.

Brethren

Brethren the *Helenists*, or with Foreigners, even as *Lingua Franca* is now ordinarily spoke by the Natives all along the *Straits* in their Converse with Foreigners, though it be not their native Language; and from *Pilate*'s writing the Title, or Accusation of Christ upon his Cross in those three Languages, *Hebrew*, *Greek*, and *Latin*, it seems very probable that they were all three very commonly understood by many, if not most of the *Jews*; for St. *John* tells us, That *many of them read it, and it was written in* Hebrew, Greek, *and* Latin: And therefore if they read it as it was written, they read it in all those Languages, and consequently understood them all: For as for the *Greek*, *Cicero* tells us, *That it was understood almost among all Nations* *. And St. *Jerom*, speaking of the *Galatians*, tells us, "*Excepto Sermone* Græco *quo omnis oriens loquitur, propriam linguam, eandem habere quam* Treviros †, *i. e.* That "besides the *Greek* Tongue which all the *East* spoke, "they had their own proper Language, which was the "very same with that that was spoke at *Trevers*. And as the *Jews* commonly spoke and understood the *Greek*, so they preferred it before all other Languages in the World but the *Hebrew*, stiling it *the fairest of the Tongues which belong to the Sons of* Japhet, and affirming that *the Law could not be translated according to what was needful for it into any other Language but* Greek †. Seeing therefore the *Greek* was so universally understood, and so highly celebrated by the *Jews* of that Age, it's highly probable that St. *Matthew*, who wrote his Gospel purely for the *Jews*, chose rather to write it in this Language than in any other, this being most universally understood by them, it being the Mother-language of the *Helenistical Jews*, and a Language which a great part of the *Hebrew Jews* understood and could speak upon

* Cicero pro Archia.

† In Proæm. 2. lib. Comment. Epist. ad Galat.

† *Lightfoot*, Vol. 2. p. 103.

upon occaſion; beſides which, in moſt of thoſe places which St. *Matthew* cites out of the Old Teſtament, he follows the Greek Tranſlation of the LXX, and not the Original *Hebrew*, which in all probability he would not have done had he wrote in *Hebrew*, the latter being of much more Authority among the *Jews* than the former; upon which account it would doubtleſs have been more adviſeable for him, had he wrote in *Hebrew*, to tranſcribe the *Hebrew* Text, than to tranſlate the *Greek* Text into *Hebrew*. Upon theſe and ſome other Reaſons, a great many Learned Men are of Opinion that St. *Matthew* wrote his Goſpel in *Greek*; and if this be true, then all the ſputter that *Bellarmine* makes about his tranſlating *Hebrew* Words, amounts to no more than this, that the *Heleniſtical Jews*, a great part of them at leaſt, and *Gentile Greeks*, did not underſtand *Hebrew*: And this, if it be worth their acceptance, we readily grant, and much good may it do them, provided always that the *Hebrew Jews* who had their Scriptures in *Hebrew*, may be allowed to underſtand *Hebrew*, as there is no doubt but the *Heleniſtal Jews* did *Greek*, who had their Scriptures in *Greek*, for then both of them muſt have had their Service in a known Tongue.

Thirdly; Suppoſing that after this Captivity the *Jews* did not underſtand *Hebrew*, yet the reaſon why they tranſlated not their Scriptures, wherein their Publick Service was contained, into their New Vulgar, was peculiar to themſelves, and ſuch as is by no means juſtifiable upon Chriſtian Principles. There was a ſuperſtitious Opinion, of very ancient Date, received among the Divines of all Religions, that ſome Languages were in themſelves more Sacred than others, and hence it was that in their Religion they retained certain Names which they called Ἄσημα ονόματα, *i. e.* Names

without signification, such as *Mew*, *Threw*, *Mor*, *Phor*, *Jax*, *Asaph*, *Threux*, *Zoock*, and the like; which being borrowed from those Sacred Languages, they thought unlawful to translate, and so at last lost the signification of them. And *Iamblicus* in answer to that Question, Why among the significant Divine Names they preferred these barbarous Ones before their own, tells us, * ἐστι δὲ καὶ τοῦτο μυστικός ὁ λόγος. διότι γὰρ τὰ ἱερῶν ἐθνῶν, ὥσπερ Αἰγυπτίων τε καὶ Ασσυρίων, οἱ θεοὶ τιμῶσι ὅλως διάλεκτον ἱεροπρεπῆ κατέδειξαν· διὰ τοῦτο καὶ τὰς κοινολογίας ὁμοιόμεθα δεῖν τῇ ζυγῇ πρὸς τοὺς θεοὺς λέξει προσφέρειν. i. e. *The Reason of which Matter is mystical*, viz. *because the Gods do esteem the Languages of the Sacred Nations, such as the Ægyptians and Assyrians, to be wholly Sacred; and therefore we conceive that our Discourses with the Gods ought as much as may be to be performed in these*

prophane to expreſs their Sacred Oracles. As for the *Hebrew*, they tell us that it is *Linguà divinitus creata & omnium perfectiſſima, & rebus ipſis convenientiſſima*; and that *Angeli majorem ejus rationem habent quam aliarum* *, that it is a Language of God's creating, and of all others the moſt perfect and agreeable to the Nature of Things; and that the Angels themſelves have a higher veneration for it than for any other; and upon this ſuperſtitious apprehenſion, they look'd upon it as a kind of prophanation of the Holy Books to tranſlate them into any other Language. Which is ſuch a Reaſon as cannot with any modeſty be pretended by the *Romaniſts* againſt our tranſlating the Scripture into vulgar Languages, and much leſs againſt having our Publick Prayers in a known Tongue; for ſure they will not pretend, either that their *Latin* is a more Sacred Language than another, or that their Prayers, which are for the moſt part of humane compoſure, are too ſacred to be expreſſed in Vulgar Languages.

* Lib. Coſ. pag. 4.

But then the other and main Reaſon why the Jews were ſo averſe to the tranſlating their Scriptures out of *Hebrew*, was, that they look'd upon the Scripture as their own proper Treaſure; by being poſſeſt of which, they thought themſelves advanced to a higher pitch of Glory than any other Nation, and therefore they could not indure to think of communicating it to the Heathen, whom they deſpiſed and abominated; they look'd upon it as a high prophanation of the Sacred Myſteries, to expoſe them to the view of the *Gentile* World, and to caſt ſuch precious Pearls before ſuch unclean Swine, as they eſteemed all Nations but their own. And therefore when they were forced againſt their Wills, by *Ptolomy Philadelphus*, to tranſlate their Scriptures into *Greek*, that day they accounted as bitter

unto *Israel*, as the day wherein the Golden Calf was made, and for a long while after they kept an annual Fast to bewail that Work of the Translation; and in the Translation it self they used an unprick'd Bible, in which the Words being written without Vowels, they might the better distort them divers ways, and into different senses from the Original; and if they were questioned, might point them so as to make them agree with their false Translations, by which means they industriously concealed a great deal of the true sense of their Scriptures from the *Gentiles*. But how justifiable soever this Reason might be in the *Jews*, (who were the peculiar People of God, inclosed by the Laws of their Religion, from all Sacred Communication with any other Nations, and with whom the *Gentile* World was legally unclean) to be sure now the middle-Wall of Partition is broken down, and the *Gentiles* received into free participation of all the Priviledges of the Church of God, no Christian Church or People can pretend to it; and unless the learned Part of the Church of *Rome*, who understand *Latin*, can advance the same pretence that the *Jews* did, *viz.* That they are the Peculiar of God, and that all illiterate Christians are to be look'd upon and treated by them as *un*clean Heathens, and Strangers and Aliens to the Common-Wealth of their *Israel*, it will doubtless be highly impious, as well as uncharitable, for them to pretend to act upon this Jewish Reason. Seeing therefore the *Jews* in not translating their Scriptures, acted upon such Reasons, as no Christian People can pretend to, their Example can be no Warrant for any Christian Church to follow them: for it is the Reason of Humane Actions, that either justifies or condemns them; and therefore though we should suppose these Jewish

Reasons

Reasons to be just and good in their State and Circumstances; yet this can be no warrant for any Christian Church to act upon them, unless its State and Circumstances were the same: But if the State of all Christian Churches be in both these respects directly contrary to that of the Jewish; that is, if all their Languages are equally holy, and all the People that speak them are equally intitled to the Priviledges of the Church of God, then the same Reasons that obliged the Jewish Church to do as they did, oblige all Christian Churches to do the contrary; and consequently, the same Reasons which obliged the Jewish Church not to translate her Scriptures and Divine Offices out of *Hebrew* into other Languages, do equally oblige the *Roman* Church to translate her Scriptures and Divine Offices out of *Latin*, into the Vulgar Languages of all other Churches in Communion with her: And thus their mighty Argument recoils upon themselves, which is all that Men usually get by endeavouring to colour their foul Practices with false Pretences.

Fourthly, and lastly; That supposing that after this Captivity, the *Jews* did not understand the *Hebrew*; yet, whenever their Scriptures and Divine Offices were read to them in *Hebrew*, they had them always interpreted to them into their Vulgar Languages. After the *Hebrew* ceased to be the Vulgar Language of the *Hebrew Jews*, which in all probability was long after the days of our Saviour and his Apostles, they still continued in their Synagogues to read the Scripture to the People in the Original *Hebrew*; the Understanding as well as speaking of which, being in process of Time in a great Measure lost among the Vulgar, they appointed in all their Synagogues an Interpreter, who being skilled in the Tongues, was to stand by him that

read the Law, and to render, Verse by Verse, what was read out of the *Hebrew*, into the Mother-Tongue concerning which Interpretation there were sundry accurate Canons made by their Doctors; as particularly this, *He that reads in the Law, let him not read at one time more than one Verse to the Interpreter*, (for which they give this Reason) *lest the Interpreter mistake*. By which practice of theirs, it's evident, that though for the above-named Reasons they were very averse to the translating their Scriptures out of the *Hebrew*, yet they look'd upon it as absolutely necessary in their Publick Worship, for the People to hear them in their Mother-Tongue, that so they might both understand God's Will from his own Word, and be able to join with understanding in those Scripture-Prayers and Thanksgivings of which their Publick Worship did consist. Which practice of theirs effectually condemns the practice of the Church of *Rome*, who never takes any care to interpret her *Latin* Prayers to the People, tho the far greatest part of them understand *Latin*, no more than the *Jewish* Vulgar in those days did *Hebrew*; and therefore it's very impertinent in the *Roman* Doctors to urge this Example of the Jews in the vindication of their *Latin* Service; for if the Example were good, they are oblig'd to follow it in one part as well as another; nor will it at all justify them, that the *Jews*, as well as they, read their Publick Prayers to the People in an Unknown Tongue, unless they, as well as the *Jews*, interpret their Prayers to the People in their Mother-Tongue; which I doubt would be a Task too big for the skill of many a Mass-Priest; among sundry of whom, if I am not misinformed by their own Authors, *Latin* is a very scarce Commodity, insomuch that the Priest understands no more what he reads, than

than the People what they hear, and so *the Blind leads the Blind*—:God avert the Consequence.

And now by this time I think I may presume upon it, that I have given a full and satisfactory Answer to this so-much celebrated Argument of our Authors, upon which I have the longer insisted, because I find it so often repeated by their Writers, and so little taken notice of by Ours. And if after they have given us so many Dishes of their twice twenty-times boiled Coleworts, there be any remaining Reason to expect from them a modester usage for the future, I would very fain hope, that before they repeat this Argument again, they will think themselves obliged to return some fair Reply to this Answer.

II. I now proceed, in the second place, to consider particularly those Texts of Scripture which they urge in defence of their *Latin* Service. And the only Texts insisted on, either by *the Catholick Scripturist*, or *Touch-stone*, after the most diligent enquiry they could make among their own Authors, are *Levit.* 16. 17. and *Luke* 1. 8. in the first of which it is said, *Let no Man be in the Tabernacle, when the High Priest goeth in to make an Atonement in the Holy Place, until he come out and hath made an Atonement for himself and for his Houshold, and for all the Congregation of Israel.* In the second we are told, that while *Zacharias executed the Priest's Office before God, his Lot being to burn Incense when he went into the Temple of the Lord, the whole multitude of the People were praying without in the time of Incense.* But what Consequence, I beseech you, can be drawn from hence to justify the use of publick Prayers in an Unknown Tongue? *Why*, saith the Scripturist, *see you not here Publick Prayers made expressly*

for

for the whole Assembly; and yet none of the Assembly permitted to hear or see what there was done by the Priest to God for them, even then when the Priest made an Atonement for himself, his Houshold, and all the Congregation of Israel. And then, saith the *Touch-stone, All the People were without, and the Priest within, how then did they understand him? therefore the Publick Service of the Church may be said as all the People understand it not.* But what most wretched Consequence this is, will, I doubt not, sufficiently appear upon these following Considerations.

1. That it doth not appear, that in the performance of this Sacred Office, there was any vocal Prayer used, either by the High Priest on the great Day of Expiation, or by the Priest in the Morning and Evening-Incense. The *Scripturist*, by falsifying the words of *Levit.* 16. 17. would fain insinuate, that the High Priest when he went into the Holy of Holies, offered up some publick vocal Prayer there for the People; for instead of [*Let no Man go into the Tabernacle of the Congregation, when the High Priest goeth in to make an Atonement in the Holy Place*] *he reads, When the High Priest goeth in to pray for himself and his House,* &c. From whence he infers, *See you not here Publick Prayer made expresly for the whole Assembly,* &c? Whereas in reality there was no Publick Prayer made, either by him, or by the Priest, during the celebration of these Sacred Rights; all that the High Priest did, during his abode in the Holy of Holies, (into which he enter'd, with a Censer of Coals in one Hand, and a Dish of Incense in the other) was offering the Incense, and sprinkling the Blood of the Sacrifices. When he offer'd the Incense, he enter'd in with a Censer of Coals in one Hand, and a Dish of Incense in the other, with which he

he went up to the Ark; and there having set down his Coals, he emptied the Incense into his Hands, and laid it on the Coals; and having staid there till the Room was full of Smoak, he returned backwards from within the Vail, with his Face still toward the Ark: but all this while we do not find that ever he spoke one syllable; 'tis true, when he was come out from the Holy of Holies, the *Hebrew* Doctors tell us he made a short Prayer; but this he pronounced so audibly that the People heard him, and were thereby satisfied that he was not dead in the Temple *; and then when he went in again with the Blood of the Sacrifice, all that he did was to sprinkle it eight times, once upwards, and seven times downwards, between the Bars of the Ark, and so he returned as before, without offering up one syllable of Publick Prayers. 'Tis true, at the killing the Sacrifices, both for himself and for the People, he made a publick Confession, both of his own and the Peoples Sins; but this he performed in their presence and hearing: and in the close of the Solemnity, he offered up eight several Prayers; but this he also performed before the whole Congregation. So that all the Publick Prayers he offer'd, were made in the sight and hearing of the People, that so they might all join with him; which is a much better Argument that all Publick Prayers ought to be performed in the sight and hearing of the People, and neither muttered in a low Voice, so that the People cannot hear them, nor pronounc'd in an Unknown Tongue, so as that they were as good not hear them; then the High Priest's retiring from the sight of the People in the performance of those Sacred Rights, is, that the Publick Prayers may be lawfully so performed, as that

* Vid. Mamon. jom. Kipparim, C. Sect 1.

the People cannot understand them; which is indeed no Argument at all, seeing in the performance of these Sacred Rights, no Publick Prayers were used.

And then as for the Priest's offering the daily Incense, the manner of it was thus, as the *Hebrew* Doctors inform us; after the Ashes were gather'd from off the Altar by one Priest into a golden Vessel, another brought a Vessel full of Incense, and a third a Censer with Fire, and put Coals upon the Altar; upon which these three bowed themselves and went out; and then a fourth, whose Office it was to burn the Incense, upon warning given by the President, strewed it on the Fire, at which all the People withdrew out of the Temple from between the Porch and the Altar, and fell to their Prayers; and then when the Priest had burnt the Incense, he bowed himself and went his way *: In all which account there is not the least syllable of any Publick Prayer that was offer'd by him. 'Tis true, his offering the Incense was a symbolical Prayer, signifying his offering up the Prayers of the People by way of Intercession; but this, as I shall shew by and by, was peculiar to his Office; and the People having no part in it, it was no way necessary they should be present at it; but if they had had their part in it, they could as easily join with him when they saw him not, as if they had seen him; for they knew as well what he was doing as if they had been present with him, they certainly knew that when the President gave the Signal, *Sir, Offer*, he immediately strewed the Incense on the Coals, and there-withal offered up their Prayers

* Vid. Maimon. *of the daily Service.* p. 3.

Prayers unto God: For ſure a common Symbol of every days uſe is much more eaſy to be underſtood by illiterate People, than a *Latin* Prayer; the Action ſpoke as plain to them, and was as well underſtood by them as their Mother-Tongue; they ſaw their Prieſts carry the Coals and Incenſe into the Holy Place, and they knew it was in order to offering it up to God for them; they heard the Preſident command the Prieſt to offer, and thereupon did as certainly know that he offer'd it, as if they had ſeen him do it. So that their not ſeeing him do it, did not at all obſcure the meaning of that Sacred Right for them, as an Unknown Tongue muſt neceſſarily do the meaning of the Prayers expreſs'd in it; and therefore unleſs it can be proved that it is as eaſy for our People to underſtand Latin Prayers, as it was for the Jews to know that their Prieſt was offering the Incenſe; and what he intended by it, though they ſaw him not, 'twill be a mighty wide arguing from the one to the other, though we ſhould ſuppoſe the Jews to be as much obliged to join with their Prieſts in that Symbolical Prayer, as we are with ours in our vocal Prayers. The Jews did not ſee their Prieſt when he offer'd the Incenſe, but yet very well underſtood what he was doing; therefore we who ſee our Prieſt when he offers our Prayers, need not underſtand what he prays for: or thus, the Jews ſaw not this Symbolical Prayer of their Prieſt, which yet they underſtood as well as if they ſaw it; therefore our vocal Prayers may be lawfully read to us by our Prieſts in an Unknown Tongue, which we do not underſtand at all. A wonderful wiſe Conſequence this, and ſuch as very

well becomes ſuch Logicians, as think themſelves bound to ſay ſomething, even when they can ſay nothing to the purpoſe.

2ly. That the Symbolical Prayer expreſt by this ſacred Action of the Prieſt was peculiar to himſelf, and the People had no part in it; for it is agreed among all Chriſtians that both the High Prieſt and Prieſts in theſe ſacred performances were Types and Figures of Jeſus Chriſt, and that particularly in their offering the Incenſe, they did prefigure his Interceſſion for us, wherein he offers up our Prayers to his Father perfumed and hallowed by his own Meritorious Sacrifice, in which it was impoſſible for the People to bear any part, they being the party interceded for; and ſeeing the Prieſts only, and not the People, were appointed by God to repreſent by this ſacred Action our Saviour's Interceſſion for us, it had been a degree of Sacriledg in the People to aſſume any part in it; and ſeeing they had no part in it, what need had they to be preſent at it? No more ſure than we have to be preſent with our Saviour at the Right Hand of his Father, while he is there making Interceſſion for us. But doth it follow that becauſe the *Jews* were not allowed to be preſent at the Incenſe offering in which they had no part, therefore we Chriſtians are not allowed to be preſent at the publick Prayers of the Church in which we have all our parts? No; This our Adverſaries will by no means allow: And yet this I think is a much better Conſequence than that of our wiſe Author's, *viz. Therefore the People need not underſtand thoſe Prayers*, ſeeing it is to no purpoſe for them to be preſent at Prayers which they do not underſtand. But the People did not ſee

what

what the Priest did when he offered the Incense, and what then? Why then they did not understand what he did. Suppose they did not, (which, as I shewed before, is notoriously false) doth it follow that because they understood not what the Priest did when he offered the Incense, in which they had no part at all, therefore we need not understand the publick Prayers which the Priest reads, in which we have all our parts, and are obliged to joyn? Or, that because the Jewish Priests did not permit the People to see the Incense offering, which was an Office peculiar to the Priesthood, therefore the Christian Priests need not permit the People to understand the publick Prayers which are the common Office of all Christian People? Dare any of our Adversaries affirm that Christians are no more obliged to pray with their Priests in the publick Prayers of the Church, than the *Jews* were to offer Incense with their Priests in their Incense-Offerings? No; Though we know they are daring enough at a bold Assertion, yet this I am apt to think they have hardly the confidence to adventure on. Well then; How doth it follow that Christians are not obliged to understand what they *are* obliged to act in? Because the *Jews* were not obliged to understand what they were *not* obliged to act in. Which is as much as to say, Because I need not understand that which I have nothing to do with, therefore there is no necessity I should understand that which is my duty.

3dly. That the reason why in this sacred Action the High Priest and Priests withdraw from the sight of the People was wholly Mysterious and Typical, and as such is not to be urged in Vindication of Christians

Pray-

Praying in an Unknown Tongue. For as the High Priest and Priests were in this Act Types and Representations of our Saviour Interceding for us, and offering up our Prayers, so the Holy and most holy Place where they performed this Act, were Types and Representations of Heaven where he Intercedes. The truth of which is so Universally owned among Christians, that I need not insist upon the Proof of it. The true reason therefore why these Jewish Priests in their Incense-offering withdrew from the sight of the People into the Holy and most holy Place, was to represent our Saviour's withdrawing himself out of the sight of this lower World into the Heavenly Place, when he ascended thither to intercede for us at the Right Hand of God. Supposing then that the Jewish People did not understand what their Priest did while he was offering the Incense, because they did not see him, yet this will by no means justifie the Christian Priests in not permitting the People to understand what they say when they offer up the publick Prayers, unless they can pretend to have the same reason to conceal the Prayers from the People by expressing them in an Unknown Tougue, that the Jewish Priests had to conceal the Incense-Offering from their People by performing it in the Holy, or most holy Place. And this, I think, without disparaging the confidence of our Adversaries, they have not yet forehead enough to pretend to. For sure their Priests were never intended for Types and Shadows of our Saviour; or if they were, their reading Mass was never meant to Typifie the Intercession of our Saviour; or if it were, yet their reading Mass in an Unknown Tongue was never designed to represent our Saviour's

our's Ascension into Heaven, to intercede for us there. Why then do they pretend to justifie this Practice of theirs by the Example of the Jewish Priests, when they have not the least shadow of pretence to the reason upon which they acted? Suppose we should be so civil as to grant them, that offering the Incense out of the sight of the People, and offering publick Prayers in an Unknown Tongue, were parallel Cases, (which I am sure is much more than they can justly demand) yet how doth the one justifie the other? The Jewish Priests offered the Incense out of the sight of the People upon this Reason, because God required them thereby to prefigure the Ascension of our Saviour into Heaven, there to offer up our Prayers to his Father. What then, I beseech you? Why then the Christian Priests may lawfully offer up the publick Prayers in an Unknown Tongue. Say you so, Beloved! what whether they have the same reason or no? Yes, yes, reason or not reason, that's all one. I confess by this way of Arguing, one would think so; but hitherto Men always fancied, that the reason of the Law was the Law, and that when the Lawgiver took away the Reason, he took away the Law with it. But our Sage Authors, it seems, are resolved upon it that the Law shall stand in despite of the Reason. I must needs say if the *Jews* do not thank them for this Resolution, they are very ungrateful People, seeing it as well establishes their whole Ceremonial Law, as this.

4thly. That during the time of this sacred Action, the People had their prescribed Prayers for themselves

[redacted]

The Text examined and Proofs cited

[illegible] a Language which they understood. So the Text [illegible] Text the same Multitude of the People were Praying without at the time of Incense. [illegible] the Incense, the whole Congregation of the Israelites is thus intitled: *The Priest [illegible] the Sons of Aaron offering to God the Incense of Sweet Savour, the Sons of Aaron [illegible] all the People together, made ready and fell in their Faces to the Ground, and adoring the Lord with their Prayer before the Mercy-Seat, until the Ministry of the Lord were done*, i. e. the Incense ended, *and then Simon descending*, i. e. from the Sanctuary, *lift up his Hands over all the Congregation of Israel to give the Lord's Blessing.* From whence it's plain that while the Incense was offering, the People had their own peculiar Prayers appointed them; and what they were, the *Hebrew* Doctors acquaint us, *viz.* Three; which they recite, and call *The Peoples Prayers* *. All which Prayers being Collects of a considerable length, must in all probability be indited in a Language which they well understood; otherwise as they must have prayed for they knew not what, so it had been next too impossible for them to have recited their Prayers truly; which was a Circumstance upon which the *Jews* did very nicely (if not superstitiously) insist in all their Publick Offices. So that this Argument of our Author's from the Incense-Offering, if they do not handle it more cautiously, will go near to cut the Throat of their own dear Cause. For, first, it was no wonder at all that the People were not permitted to be present with the Priest in his Incense-Offering, seeing at the same time

they

they had their peculiar Offices of Prayer appointed them. They were to be Praying without in the Court of the *Jews*, which together with that of the *Gentiles* represented the lower World, while the Priest was offering within the Sanctuary, which represented the upper World; the design of which was to represent and shadow forth the Christian Church sending up its Prayers to Heaven from this lower World, whilst Jesus her High Priest is offering them up to his Father in the Heavenly Sanctuary. But had the Jewish Priest on the one hand been present with the People in their Court without, he could not have represented Jesus interceding for his Church in Heaven; or had the People been present on the other hand with the Priest in the Sanctuary, they could not have represented the Christian Church sending up her Prayers from Earth to Heaven. So that the nature of this whole Mystical Action was such as did require the Priest and People to be apart while they were performing their respective Offices. But, I beseech you, what Mystical Office have Christian People in the publick Prayers that can render it as necessary for them not to understand the Prayers, as it was for the Jewish People not to be present at the Incense-Offering? None at all, that ever I could hear of, so much as fancied or pretended to. The Jewish People were obliged, by the very part they acted in this sacred Solemnity, to be in a separate place from the Priest; and therefore till it be proved that Christian People have some part alotted them in their publick Worship that equally obligeth them not to understand the Lan-

guage of their prayers; to infer the lawfulness of the later from the former, is just as good Logick as the Stick stands in the Chimney-Corner, therefore it must rain to Morrow.

But then, secondly, It is further observable, that there was no other Vocal-prayer used in this sacred Solemnity but what the People understood; seeing it is evident not only that they understood *Hebrew* in our Saviour's time, (as was proved before) which was the Language in which their Prayers were indited; but also that it had been extreamly difficult for them truly to have recited three such long Collects, and utterly impossible to have accompanied the Matter of them with their devout Desires and Affections, (as was just now observed) had they not understood the Language in which they were exprest. And if this be so, then this Scripture-Instance which our Authors urge in their own Vindication, (if it be considered in all its Circumstances) argues point-blank against them; for then it will follow from it, that though it be not necessary that the People should be admitted to see, and (which is more than I need allow) to understand every Mystick Action of the Priest; (such as was that of the Incense-Offering) yet it is necessary that they should understand the Prayers in which they are obliged to joyn.

And thus, I think, I have sufficiently answered our Adversaries Texts, which at first view do evidently appear so far from their purpose, that their urging

urging them is a plain Demonstration what a miserable shift they are put to for Scripture-proof to justifie this absurd and unscriptural practice of their Church. For certainly, could they have sheltered it under any fair colour of Scripture, they would never have lodged in such a deplorable Refuge, which in stead of defending it, doth only more expose it.

But there is one Text more urged by the *Scripturist*, which he mentions so faintly, that its plain his intent was rather to Flourish, than to Fight with it; which I suppose was the reason why his modest Transcriber the *Touchstone*, left it out of his Copy. The Text is *Mat.* 21. 16. where when the Children cried out in the Temple, *Osanna to the Son of* David, *though they knew not what they said*, saith our Author, *yet Christ called it a perfect Praise, saying, that out of the Mouths of Infants and Sucklings thou hast perfected Praise.* But what makes our Author so confidently affirm, that *they knew not what they said?* Is it because the Text calls them Children? However it's plain, they were such Children as could go to the Temple, and consequently could speak and understand what they spoke. Or, is it because *Hosanna* is an *Hebrew* word, which Language, as our Author will have it, was not understood by the Common People, and much less by the Children? Suppose this were true, (though we have largely proved the contrary) yet why might not those *Hebrew* Children as well understood the meaning of *Hosanna*, as ours do of *Amen*,

which is an *Hebrew* word as well as that? *Hosanna* was a word of that common use, that they called the *Bundles of Boughs*, which they carried about in the Feast of Tabernacles, *Hosanna*'s; *Hosanna*, i. e. *save, I beseech thee*, being the form of Acclamation which the *Jews* were wont to use in the Celebration of that Feast; and it being the manner of
Vol. 2. p. 5. the *Jews*, as our *Lightfoot* observes *, to teach their Children from their infancy how to manage those Bundles of Boughs, and in their waving them to cry *Hosanna*, it is very fairly supposable that they did as well understand the meaning of the word, (allowing that they did not understand *Hebrew*) as our catechised Children do the meaning of *Amen*.

And now seeing our Author is so unfortunate as not to be able to make out his Point by Scripture, he is resolved to try what he can do by Illustration, for so he gravely tells us, That *a Petition well made,*
162. *even when it's presented by a Petitioner who understands not the Language in which the Petition is made, obtains of the King, or Emperor, who understands it, as much as if the Petitioner had perfectly understood every word of it. Even so*, &c. But now suppose this King, or Emperor, should ask this Petitioner; Friend, do you know what it is you here petition for? and he should answer, No indeed, and it shall please your Majesty, I confess I do not understand one syllable of what is there contained; whether it be for Pardon for some Fault, or Protection from some Danger, or for some particular place of Preferment, I do not know, only this I am informed by those that do understand it, *That*

it

it doth contain a particular praise of your Majesty, (they are our Author's own words, with the necessary Variations) *and a special Worship or Honour to your Person, and a peculiar recommending of my Necessities to you; and that it is a very decent Petition, approved by the Company of Petition-makers, and recommended by all the Learned of that Faculty, who very well understand it,* though I do not. I strongly fancy, that how gracious soever our supposed King or Emperor may be, he would conclude such a Petitioner to be either a very rude Fellow that came with a design to mock him, or a very silly and impertinent one, and treat him accordingly; Even so, *&c.* But we have choice of Illustrations; and therefore seeing this will not do, let us try another. Ibid.

A rich Jewel (as our Author proceeds) *in the hands of an Infant or Clown, who knows not to penetrate the value of it, doth not for that cause cease to be truly of as great value, as when 'tis in the hands of a great Jeweller: So Latin Prayers in the Mouths of the Vulgar, be as precious in the sight of God, (when they be said with equal Devotion) as when they are in the Mouths of great Scholars.* Very pretty indeed; but one misfortune is, that this precious Jewel is stollen Goods, filched, word for word, from Cardinal *Antoninus* *: And then there is another worse than this, that when all is done, it is not worth stealing: For as I take it, there is a great deal of difference between a good Prayer, and a precious Jewel. A Jewel is never to be rendred more or less precious to another, by any Act of my Mind; nor will my Desire, or Hope, or Love, raise the price P. 163.

* Sum. Part. Tit. 23.

price of it; and whether it be in my Hand, or Mouth, or Pocket, its value is the same: But surely it is not thus with a Prayer, the intrinsick value whereof principally depends upon the devotional Acts of the Mind. There is, no doubt, but the same Prayer is much better in God's esteem, when it is inspired with our Faith and Hope, Desire and Love, than when it is only written in a Book, or read or heard with a cold indifferency; and I cannot but think that a good Prayer is much more acceptable to God in a devout Man's Mouth, than in his Pocket, provided he understands it, attends to it, and joins his Affections with it; without which 'tis every whit as acceptable in his Pocket as in his Mouth: For a Form of Prayer, while it hath none of those devotional Acts of the Mind join'd to it, is only the meer Carcase of a Prayer, without the Soul that animates and enlivens it; and he who recites it without exerting with it any mental Act of Devotion, doth say a Prayer indeed, but he doth by no means pray. But how can a Man exert these devotional Acts in a form of words, which he doth not understand? How can he pray in Faith, when he knows not what he is to pray for? How can he confess his Sins with sorrow and remorse of Soul, when he confesses he knows not what? How can he desire or hope for the particular Blessings which the Prayer contains, when he knows not what they are? How can he cordially praise or give thanks, when he knows not either what it is that he praises, or what it is that he gives thanks for? Or, how can he know when to confess, or when to petition or give thanks,

when

when he knows not whether the Prayer that is reading be a Confession, Petition, or Thanksgiving? And then how is it possible for him to attend to a Prayer which he doth not understand? He may attend indeed to the Sound and Figure of the Words, but not to their Sense and Meaning. And if this be all that is required, a Parrot may be as duly attentive as a Christian: So that all those devotional Acts which constitute a form of Prayer an actual Prayer, are under the direction of the Understanding; without which they cannot be exerted. But how can the Understanding direct these Acts, in a form of Prayer, which it doth not understand? How can it direct our Sorrow or Hope, or Desire or Gratitude, to go along with the Prayer, when it knows not what Sins they are that the Prayer confesses, or what Blessings they are that it asks or returns Thanks for? Though our Author's Jewel be every whit as precious in the hand of one that understands it not, as one that understands it; yet, by his leave, it is far otherwise in a Prayer. It may be as good a form of Prayer indeed in the one hand, as in the other, but by no means so good a Prayer, or so precious and acceptable in the sight of God. The Lord's Prayer written upon a Label, coming out of the Mouth of our great Grandfather's Statue, kneeling on his Monument, with its Hands and Eyes lift up to Heaven, is as good a form of Prayer as when it is pronounced from the Mouth of a devout Soul, with the highest Raptures of Zeal and Fervour. But sure no Man can think it to be as good a Prayer; indeed, from the one's Mouth it is

no

no actual Prayer at all, but only a dead form of Prayer; for how can that be an actual Prayer, which is not actually prayed? But from the Mouth of the other, it is an actual, living, animated Prayer, which is sure to find acceptance with God. And I doubt the Case is near the same, between a Prayer for the Mouth of one that understands it not, and one that understands it; from the one it is not so much a Prayer, as a form of words containing Matter of Prayer; for unless he desires the Matter contained in this form of words, he cannot be said to pray for it; but how is it possible he should desire it, when he knows not what it is? He may indeed exert a general undetermined Devotion while the words are saying, but it is impossible for him to determine his Devotion to the Matter and meaning of the words, because he doth not understand it. So that a *Latin* Prayer from one who understands not *Latin*, can be no more than a form of Prayer, because he can only say it, but cannot pray it: And therefore when our Author tells us, That *Latin Prayers in the Mouths of the Vulgar be as precious in the sight of God, (when they be said with equal Devotion) as when they are in the Mouths of great Scholars.* He supposes that which is not to be supposed, (if by Devotion he understands the Devotion of the Mind) *viz.* That he who understands not Latin, may pray over a Latin Prayer with equal Devotion with him who understands it; which is impossible, seeing a Man can no more pray a Prayer of which he doth not know the meaning, than sing a Tune of which he doth

not

not know the Measures; He may say over the words indeed with equal outward Devotion with him that understands them, but he cannot accompany them with equal Devotion of Mind, nor indeed with any at all; for how can his Mind go along with Words of which he doth not know the meaning? such Words can signify nothing to the Mind; and therefore the Mind can attend to nothing in them, unless it be in their Sound and Figure, which I am apt to think were never intended to be the subject Matter of our inward Devotion, though there are Writers of great Name in the *Roman* Church, of a quite contrary Opinion:

For *Suarez* tells us, That *it is not essential to Prayer to think particularly of what he says, and that it is not necessary to think of the things signified by the Words.* But I am not able to imagine, either how a Man can desire a thing which he doth not think of, or how he can pray for a thing which he doth not desire.

But yet he goes on to tell us, That *it is not necessary to the Essence of Prayer, that he who prays, should think even of the speaking of the Prayer.* So that it seems a Man may pray, when he thinks neither of the words nor meaning of his Prayer; and if so, I see no reason why our Great Grand-father's Statue, as before described, may not as truly be said to pray, as our Great Grand-father himself. De Orat. l. 3. c. 4.

Cardinal *Tolet* indeed tells us, That *to attend to the words, so as not speak them too fast, or to begin* Instruct. Sacr. C. 13. N 5, 6.

the next Verse of a Psalm, before he that recites with you hath done the former Verse, is necessary. And this indeed disables the Reverend Statue from performing what is necessary to Prayer. However a well-taught Parrot, according to his Doctrine, may Pray very devoutly, For, as he goes on, *There is an attention, which is by understanding the Sense, and that is not necessary* (therefore say I, so far as it is necessary, Parrot you pray very well) *for if it were, very few would do their Duty, when so very few do understand what they say.* We may thank your Prayers in an Unknown Tongue for that. But then, saith he, *There is an attention relating to the end of Prayer, that is, that he who Prays, considers that he is present before God, and speaks to him, and this indeed is very profitable, but it is not necessary:* Why truly then, our devout Parrot must content himself with the necessaries of Prayer, and not aspire to *this very profitable part of*

ful contempt banished out of almost all your Churches; and your People did soon grow to like no Service at all, since they misliked the Latin *Service.* But there is a late Book, called *Foxes and Firebrands*, that could have furnished our Author with a quite different account of this Matter, *viz.* That it was not the setting forth our Service in *English*, that made our People contemn and reject it; but the knavish Practice of the Jesuits and other Seminary Priests, who to divide our People from the Established Church, assumed the disguise of Zealous Protestants, (which by the way was something knavish) and therein, contrary to their own belief and persuasion, took all opportunities to preach down set-Forms of Prayer and Ceremonies, (which I cannot but think was very knavish, or at least a sufficient Evidence (if there were no other) that the *Jesuits Morals* do allow them not only to tell Lies, but to preach Lies to Hereticks, if it be with an intention to serve their Catholick Cause. For they were Authorised to preach this Doctrine (though in their own Consciences they believed it to be false) not only by a License from their own Society, but also by a Bull of *Pius* the Fifth). And from these prevaricating Preachments of their own Emisaries (as we have too much reason to believe) sprang all that *Scornful Contempt* in the Minds of our credulous and unwary People, which *at length banished our* English *Service out of almost all our Churches.*

But we have now some reason to hope, that our *Scornful Contemners* will at length remember that there

[illegible] there is a certain Being in the World, that hath no many Children of his own Begetting, whom neither they nor we have any great reason to dote on; which common Practice is so remote Men as Sin, and then so Experts are Sounds them for it.

The End of the First Part, the Second will soon follow.

ERRATA

Page [illegible] line [illegible] read [illegible]
P. [illegible] l. [illegible] r. [illegible]
P. [illegible] l. [illegible] r. [illegible]
P. [illegible] l. [illegible] read [illegible]
P. [illegible] l. [illegible] dele Cardinal
P. [illegible] l. [illegible] instead of [for] r. [from].

LONDON,
Printed by J. D. for Richard Chiswel at the Rose and Crown in St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

PART II.

IMPRIMATUR.

Octob. 22. 1688. *Z. Isham.*

I Now proceed, in the third place, to shew what Scripture-Arguments we have against Publick Prayers in an Unknown Tongue; which is so very absurd in it self, and so plainly repugnant to all the Ends of Divine Worship, that if we had not one word of Scripture against it, the reason of the Thing would be sufficient to justify our opposition of it to all unprejudiced Minds. But besides this, we have as plain and express Scripture against it as we could have well expected, had it been the Design of those Scriptures to oppose and condemn it. For, III.

1*st*. The Scripture makes it necessary for our understanding, so far as it is capable, to concur with our Wills and Affections in all that Worship we render to God, which it is impossible for it to do when we worship him in an Unknown Tongue. Thus the *Psalmist*, *God is the King of all the Earth; sing ye Praises with*
46. 7. *understanding*. But when those Hymns of Praise that are to be sung in the Publick Worship, are in a Language the People do not understand, how can they sing Praises with understanding? And accordingly St. *Basil*, in answer to that Question, What is it to sing with Understanding? tells us, *That Understanding, when it refers to the words of the Holy Scripture, is the same thing as the Taste is to Meats; for as the Throat by tasting discerneth Meats, so the Mind doth Words: If therefore a Man be so affected in his Soul by the force of every Word (he sings) as the Taste is affected with Meats,*
eg. Brev. 279. *he hath fulfilled the Commandment, which saith, Sing ye Praises with understanding* *. But how is it possible for the Mind to taste and relish words of which it doth not
eod. in Loc. know the meaning? By these words, saith *Theodoret*, *the Psalmist instructs us, not only to imploy the Tongue in singing of our Hymns, but to stir up the Mind to understand the Things that are spoken.* But we may stir our Hearts out before we can understand them, when they are spoken to us in an Unknown Tongue. *To sing with Understanding*, saith *Athanasius*, *is so to sing, as that there is a spiritual Harmony between the Soul and the Words; and they who sing after such a manner, as to join the Symphony of the Spirit with the Melody of the*
ist. ad Ma- L. To. 1. p. *Words, singing with the Tongue, and also with the Mind, do greatly advantage, not only themselves, but also those that hear them.* But what Harmony can there be be-

tween

tween the Soul and the Words? or how can her Affections keep Time with them, when she knows not one syllable of their meaning? If therefore we are obliged to sing Praises with Understanding, we are equally obliged, so far as we are capable, to understand what we sing; and how can we do this, while we sing in a Language we do not understand.

Again, the Apostle exhorts his *Ephesians*, in opposition to those drunken Songs the Heathen used in their *Bacchanalia*, *To speak to themselves in Psalms and Hymns, and spiritual Songs, singing and making Melody in their Hearts to the Lord.* Which in all probability respects not so much their private Conversation, as their publick Worship, as being opposed to that publick drunken Worship which the Heathen rendred to their God *Bacchus.* And if Christians in their publick Hymns and Songs of Praise, are obliged to make Melody in their Hearts to the Lord, that is, to keep Time with what they sing, with an inward hearty Affection; then doubtless, so far as they are capable, they ought to understand those Hymns, which they can never do in a Language which they understand not. And to the same purpose the same Apostle exhorts the Church of *Colossi, to admonish one another in Psalms and Hymns, and spiritual Songs, singing with Grace in their Hearts to the Lord.* Where, *by singing with Melody in our Hearts to the Lord, and singing with Grace in our Hearts to the Lord,* the Fathers generally understand singing with due attention, and answerable affection, to the Matter contained in those Holy Hymns which they sung in their publick Assemblies *. But how is it possible for Men to attend to,

Col. 3. 16.
* Ambr. in Eph. 19. Chrysost. i loc. Jerom. loc. *and also Comment. on same Epistl that goeth u St.* Jerom's *Name.* The in Eph. Pri mas Isid. C cumen. Th phil. Haim Sedul.

*

to, or be duly affected with the matter of words whereof they do not know the meaning? either therefore the Obligation of these Apostolick Precepts must be quite worn out, or the Church of *Rome* must be highly to blame, who by wording her sacred Hymns in an Unknown Tongue, renders the performance of them impossible to the People.

2dly. The Scripture makes praying in an Unknown Tongue inconsistent with the Edification of the Church; so in sundry Passages of 1 *Cor.* 14. where the Apostle throughout the whole Chapter purposely disputes against Preaching and Praying in an Unknown Tongue; for in those days the miraculous Gift of Tongues being very common in the Church of Christ, many of those who were inspired with it, were too apt to over-value themselves upon it, insomuch that to gratify their own Vanity and Ostentation, it became a usual Practice among them (and that particularly in the Church of *Corinth*) to preach, and pray, and sing Psalms in Languages unknown to their Auditory, without ever interpreting what they said into the Vulgar Tongue, either through wilful neglect, or for want of the Gift of Interpretation; against which evil Practice of theirs, the Apostle purposely opposes himself throughout this whole Chapter, and that principally upon this very Argument, that it was not consistent with the Edification of the Church, which he applys as well to Praying as to Preaching: So *ver.* 2. 3, 4, 5. 6. *For he that speaketh in an Unknown Tongue, speaketh not unto Men but unto God,* that is, he speaks to the Understanding of none but God, who equally understands all Languages; *for no Man understandeth him, howbeit in the Spirit he speaketh Mysteries, but he*

that

that prophesieth, that is, expoundeth Scripture in a known Tongue, *speaketh unto Men to Edification, and Exhortation, and Comfort; he that speaketh in an Unknown Tongue edifieth himself*, provided he understands what he speaks; *but he that prophesieth edifies the Church: I would that ye all speak with Tongues, but rather that ye prophesied; for greater is he that prophesieth*, that is, he is much more useful to the Church, *than he that speaketh with Tongues. Now, Brethren, if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you either by Revelation, or by Knowledg, or by Prophesying, or by Doctrine*, i. e. either by expounding sacred Figures, or communicating my Knowledg in great Mysteries, or interpreting difficult Scriptures, or by a Catechistial Instruction of you what you ought to believe and do. So again, *ver.* 18, 19. *I thank my God, I speak with Tongues more than you all; yet in the Church I had rather speak five words with Understanding, that by my Voice I might teach others also, than ten thousand words in an Unknown Tongue*: in all which places the Apostle doth as expresly condemn Preaching in an Unknown Tongue without interpreting what is preach'd, as words can do it. But you will say what is this to us? We do no more preach in an Unknown Tongue than you do: And as for the Controversy in hand, 'tis only about praying in an Unknown Tongue, of which hitherto the Apostle hath taken no notice: To which I answer, First, That the Roman Mass contains in it not only Prayers, but sundry Portions of Scripture and pious Lessons, the latter of which as well as the former, are read to the People in an Unknown Tongue. Now either these Scriptures and Lessons are read for no end at all, or for the same end

with:

with Preaching, which is to instruct the People; and therefore the reason which the Apostle urges for Preaching in an Unknown Tongue, *viz.* the Edification of the People, doth equally inforce the reading of these Scriptures and Lessons in a known Tongue. But then, secondly, The Apostle applies this reason of his as well to Praying as to Preaching in an Unknown Tongue, and therefore if for that reason the one is not to be allowed, neither is the other: The reason why he forbids them to preach in an Unknown Tongue is, that it was a hinderance to the Edification of the People, and this very Reason he urges against their Praying in an Unknown Tongue: So *Ver.* 14. *For if I pray in an Unknown Tongue, my Spirit*, i. e. my Gift of Tongues *prays, but my Understanding is unfruitful*, c. that is, it is unfruitful to others. So *Theodoret*, *For the Fruit of the Speaker*, saith he, *is the Profit of the*

cited words, *ver.* 14. [*but my Understanding is without Fruit*] *that is*, saith he, *without the Fruit of Instruction, or edifying others*; and therefore by the way, that Passage of his is a little surprizing (tho it is only what his Master *Bellarmine* had taught him) where he *would have his Reader note that until Verse* 14. *St.* Paul *only speaks of using an unknown Language in Preaching, Exhorting, Interpreting, and Teaching, in all which Exercises we still use the Vulgar Tongue, so that hitherto he hath nothing against us*, no not when he himself confesses that St. *Paul* urges the very same reason against Praying in an Unknown Tongue, in which they of the Church of *Rome* agree with those *Corinthians* against whom he argues, that he had urged before against Preaching in an Unknown Tongue, in which they disagree with them. Whether the reason hold as good against the one as the other, I leave St. *Paul* and him to dispute it out; but certainly while a Man is urging the same reason against one thing as he afterwards intends to urge against another, he intentionally levels it at them both, and consequently, seeing St. *Paul* urges the same reason against Praying, which just before he had used against Preaching in an Unknown Tongue, it's a plain case, that while he was urging it against the one, he all along intended it against the other; and if the unedifyingness of an Unknown Tongue in either be a good reason against both (as it must be at least in St. *Paul*'s Opinion) then while he urges it against an Unknown Tongue in one, he must necessarily condemn it in both; so that by our Author's good leave he and his Church are as much concerned in what St. *Paul* pronounces in the seven first Verses of this Chapter, where he only mentions Preaching in an Unknown

P. 165.

De verb. Dei lib. 2. c. 16.

P. 163.

Unknown Tongue, as in what he afterwards discourses from *vers.* 14, to the 18. where he treats of Praying in an Unknown Tongue, seeing he proceeds upon the same Reason in both: And therefore if notwithstanding this Reason, Praying in an Unknown Tongue be allowable, Preaching must be so too, seeing the same Reason in St. *Paul*'s Opinion, acquits or condemns them both. Is Preaching in an Unknown Tongue allowable? No, saith our Author, No saith his Master *Bellarmine*: But why, I beseech you? because St. *Paul* condemns it as being unedifying to the Auditors. Is Praying in an Unknown Tongue allowable? Yes, very allowable say both: But doth not St. *Paul* urge the same Reason against this as the other? 'Tis true indeed; Why then, it seems St. *Paul*'s Reason is good where it doth not condemn Holy Churches practice; but where it doth, away with it; that is, in plain English, it's Good or Bad as it serves our turn.

3*ly*. The Scripture condemns performing Religious Offices in an Unknown Tongue, as directly contrary to the natural End of Speech. The natural End of Speech, is, to communicate our Minds *to*, and make our selves be understood by one another, to which there is nothing can be more contrary, than speaking in a Language that is not understood by those that hear us, because hereby we do no more communicate our Minds to them, than if we did not speak at all. And thus St. *Paul* himself argues, *Vers.* 7, 8, 9, 10, 11. *For even things without Life giving sounds, whether Pipe or Harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the Trumpet give an uncertain sound, who shall prepare himself to the Battel? So you, except ye utter by the Tongue*

words

words easy to be understood, how shall it be known what is spoken? for ye shall speak into the Air. There are, it may be, so many kinds of Voices in the World, and none of them without signification; therefore if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. The Design of all which is to shew, that the end of speaking is to be understood; and that therefore he who speaks in a Language that is not understood, whether it be in common Conversation, or in Religious Offices, speaks to no purpose. Which Reason is equally applicable to speaking in Prayer, as in Preaching, since if it be not understood, it is as much in vain in the one as in the other. The *Romanists* would fain justify their using an Unknown Tongue in their Religious Offices, upon this Pretence, that it is only in Praying they do it, not in Preaching. But should you ask them why they speak in a Known Tongue in Preaching, their Answer doubtless would be to this purpose, because we would be understood; which is the proper End of speaking: But then, why do they speak in an Unknown Tongue when they pray? sure they will not answer, because they would be understood. But then, to what purpose do they speak at all, seeing, by speaking in an Unkown Tongue, they lose the proper end of speaking, and consequently speak in vain? And if to speak without End or Aim, be an absurdity in common Conversation, it is doubtless prophane as well as absurd in Religion: And I should think it much more excusable in the Mass-Priest to hold his Tongue, and turn his Congregation into a Silent Meeting, while he is acting over his set-form of Ceremonies, than to speak out the

Publick Prayers to them in a Language which they do not understand, it being far more seemly, in a Religious Exercise, not to speak at all, than to speak to no purpose: And St. *Paul*, I am sure, is fully of this Opinion, for 'twas upon this Reason that he required those who had the Gift of Tongues, *if there were no Interpreter, to keep silence in the Church, and to speak to himself and to God*, vers. 28. For either words are of some use in Publick Prayer, or they are not: if they are not, doubtless it would be far more becoming that Sacred Office to lay them wholly aside; if they are, it must be either upon God's account, or Mens; not upon God's to be sure, who understands our Thoughts and Desires, as well without words as with them. If upon Mens account, it must be either wholly upon the Priest's that pronounces them, or upon the Peoples also; if it be wholly upon the Priest's account, it must be to raise his Devotion, and then he himself must understand the meaning of them, (which their Lack-Latin Priests cannot pretend to) for how can the Devotion of his Mind be raised by words that signify nothing to his Mind? or if he doth understand them, why may he not as well raise his Devotion with them by reading them to himself alone, as by reading them out to the People, seeing by reading them to himself, he follows the Apostolick Precept of suppressing his Unknown Tongue, and of *speaking only to himself, and to God*. But if words are necessary in Public Prayers upon the Peoples account also, then it must be either to direct them what to pray for, or to unite their Desires in the same Petitions, neither of which can be performed by such words as they do not understand; so that I cannot apprehend of what use the reading

or

or ſpeaking Latin Prayers can be in a mere Engliſh Auditory (ſuppoſe) 'tis no more than breathing of ſo many empty Sounds (that ſignify nothing) into the empty Air, whilſt the Prieſts and People are mere Barbarians to one another, that like two ſenſeleſs Ecchoes, ſpeak and reſpond they know not what, and to no purpoſe.

4*thly*, The Scripture expreſly declares Praying in an Unknown Tongue, to be contrary to the Deſign and Nature of Religious Worſhip; which being *a reaſonable Service*, requires, That our Rational Faculties ſhould cloſly attend to, and concur with it; for the Life of Divine Worſhip conſiſts in the Internal Acts of the Mind, ſuch as Deſire, and Love, and Hope, and Fear, and Reverence, *&c.* And unleſs theſe concur with the external ſignifications of our Worſhip, (that is, our Words and Actions) and inform and animate them, it is all but a dead Formality. But how is it poſſible for us to join theſe inward Affections of our Minds, with thoſe outward Significations of our Worſhip, when we know not what they ſignify? How ſhould I accompany my Kneeling or Proſtration in Prayer, with my inward awe and veneration, while I am perfectly ignorant of the meaning and ſignification of thoſe Geſtures? And when I lift up my Hands and Eyes to Heaven, how can I exert with it an inward aſpiration of my Soul to God, if I do not know that by the one, I ſignify the other? In ſhort, how is it poſſible for my Mind, in any Inſtance, either in Fact or Fiction, to join the Thing ſignified with the Sign, when I know not what the Sign ſignifies? And as it is in Actions in Prayer, ſo it is in Words, to which it is impoſſible for us to join thoſe Deſires and Hopes

Rom. 12. 1.

of the words. This is the Apostle's own
and when once our Adversaries have made
that Men may truly pray in a Language
to them; for my part, I shall readily yield
ve fairly baffled Us and St. *Paul* together:
mean time this Argument stands in force
in despite of all their Cavils and Eva-
shall be considered in their proper place.
e Scripture makes praying in an Unknown
rly inconsistent with that joint Concur-
votion that is required in Publick Wor-
in all our Publick Assemblies for Divine
s required that we should joyn our Hearts
ns in the same Confessions, Petitions, and
gs, is evident, as from sundry other Argu-
particularly from that Response, *Amen*,
ople of God did always make at the close
lick Prayers, by which they exprest the
heir Hearts and Affections with those Pe-
thanksgivings that were offered up in their
nblies. So in their publick Imprecations
ves and others, the Jews were expresly
to respond *Amen*; and in the close of the Deut. 27. 15.
e which *David* order'd to be sung by the
Temple, we are told that *all the People*
d prased the Lord; and so also when 1 Chron. 15.
publick Assembly of the Jews, *blessed the* 36.

which they expreſs and ſignify, if we do not know their ſignification. Whilſt therefore Men ſay their Prayers in an Unknown Tongue, it is impoſſible for them to join their Affections with them; and whilſt their Affections are ſeparate from them, they are ſo far from being acceptable Prayers, that they are only ſo many empty Sounds in the Ears of God. And upon this very Topick the Apoſtle himſelf diſputes againſt Praying in an Unknown Tongue, in the 15*th* and 16*th* Verſes of the aforecited Chapter; *What is it then? I will pray with the Spirit*, or Gift of Tongues, *and I will pray with the Underſtanding alſo*; *i. e.* as he who hath not the Gift of Tongues is wont to pray, *viz.* in a Language that he, and thoſe who pray with him, underſtand. *I will ſing with the Spirit, and I will ſing with the Underſtanding alſo. Elſe when thou ſhalt bleſs with the Spirit*, or thy Unknown Tongue, *how ſhall he that occupieth the room of the Unlearned*, or hath not thy Gift, *ſay, Amen at thy giving of Thanks, ſeeing he underſtands not what thou ſayeſt?* Where the Apoſtle makes it neceſſary, in all Publick Prayer, that he who is the Mouth of the Congregation, ſhould pray, or at leaſt interpret his Prayer in the Vulgar Language of the People; and that for this Reaſon, becauſe, unleſs the People underſtand the Language of his Prayer, they are not capable of praying with him; and if they cannot pray in a Language they do not underſtand, then an Unknown Tongue is utterly inconſiſtent with the Nature of Prayer. And hence, in the following Verſe (where he ſtill purſues this Reaſon) he ſuppoſes it neceſſary for thoſe who are to join in the Publick Service *to be edified*, *i. e.* (as it is notoriouſly evident from the whole Context) to underſtand the ſenſe

and

continued in the Primitive Church, for so *Justin Martyr* * tells us, that the People always concluded the Divine Service with a solemn εὐφημία Αμην. By all which it's evident that the People of God always esteemed themselves obliged to concur in their Hearts and Affections, and to make some Expression of their Concurrence with the Publick Prayers, which, how is it possible for them to perform when those Prayers are read to them in a Language which they do not understand? how can their Hearts follow, where their Understandings cannot lead? And in short, how can they hope, desire, or give Thanks for they know not what? Nay, and when they know not whether the words which they hear, contain a Petition or a Thanksgiving? And this is St. *Paul*'s own Argument, *ver.* 15, 16. *I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also.* I do allow that you may lawfully use your Gift of Tongues in your Publick Worship; but then you must be sure that you interpret your Tongue that so you may be intelligible to others, *else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned say* Amen *at thy giving of Thanks, when he knows not what thou sayst?* Where it is first implied that the common People ought to say *Amen*; that is, to consent with their Hearts and Affections in the Publick Prayers, and to express their Consent in them. And, secondly, it is expressly asserted that this they are not capable of performing, if they do not understand the Language of their Prayers; and if the unlearned *Corinthians* could not say *Amen* to those inspired Prayers for this reason, because *they knew not what*

Apol. 2.

Cor. 14. 16.

- he

'ho dictated and pronounced them *said*; for the reason neither can the common People in the Ro- Church say *Amen* to their Latin Prayers, because know as little what is said when they are read em. So that by expressing her Publick Prayers in guage unknown to the People, the Church of renders their Duty of saying *Amen* to them im- icable.

ly, The Scripture represents Prayers in an Un- 'n Tongue as a great Indecency in Publick Wor- : For what an extravagant Spectacle would it to a Stranger that knows nothing of the matter, e a company of People assemble together, with ;hty appearance of Devotion, only to see or hear est officiating to them in a form of words, of h neither they nor he himself perhaps understands Syllable! Suppose that this Stranger should go one to another round the Congregation, and ask every one in their Ear, Good Sir, you seem to be tily concern'd and affected with what yonder in the gay Garment is reading; for my part, I rstand not one word that he says, I would fain r whether you do? and suppose they should all iem answer, No truly, Friend, we understand no than you. But why then do you ejaculate your , lift up your Hands, and beat your Breasts as if lid understand them? Why as for that we can give her reason, but that we believe they are very de- words, and 'tis an old fashion among us thus to ve our selves whilst they are reading. What would Stranger think of these People? Would he not n at their Simplicity, and be apt to suspect some in their Brain-pans? And yet just thus doth

St.

St. *Paul* represent the case, *ver.* 23. *If therefore the whole Church be come together in one place, and all speak with Tongues, and there come in those that are unlearned or Unbelievers, will they not say that ye are mad?* But why will they say so? Because those that come to your Meeting, knowing that you meet upon a Religious Account, come with an intent to understand your way of Worship, to hear what you pray for, and to learn what you teach, instead of which you only fill their Ears with a loud Rattle of unintelligible Sounds, which convey no other Notion to their Minds but only this, that you are out of your Wits, seeing like so many Mad-Men you speak and hear without any end or aim; For to what purpose can you speak, when you do not speak to be understood? Or, to what purpose can you hear, when you do not hear to understand? And if speaking in an Unknown Tongue was so great an Indecency in those *Corinthian* Assemblies, as that in St. *Paul*'s Opinion, it represented them more like Congregations of Mad-men than of Worshippers. I doubt if St. *Paul* had the censuring of the Latin Worship in the Roman Churches, where in most places scarce one in five hundred understands it, it would hardly pass for *a very reasonable Service.*

7thly, The Scripture declares an Unknown Tongue in Divine Service to be of no other use, but only to give Evidence to the Truth of the Christian Religion, which use it serves not, as it is acquired by natural means; but as it is miraculously infused for the Gift of Tongues, was one of those Miracles by which God gave Testimony to the Truth of the Gospel, which it testified no otherwise than as all other Miracles did, *viz.* as it was a sensible Effect of the Divine Power, and

this

this is all the uſe that the Apoſtle allows it in the Publick Exerciſe of Religious Worſhip, *ver.* 21, 22. *In the Law it is written, With Men of other Tongues and other Lips will I ſpeak unto this People, and yet for all that, will they not hear me, ſaith the Lord*; i. e. though I intend to ſpeak unto them in a miraculous manner, *viz.* by inſpiring thoſe by whom I intend to ſpeak with the miraculous Gift of ſpeaking unknown Languages, yet ſtill they will continue obſtinate in their Unbelief, from whence he infers in the next Verſe, *Wherefore Tongues are for a ſign not to them that believe, but to them that believe not*; *but Prophecy ſerveth not for them that believe not, but for them which believe*; i. e. the great end of ſpeaking unknown Languages in your Religious Aſſemblies is, that by this miraculous Gift you may convince Unbelievers of the Truth of the Religion you teach: But the Gift of prophesying, or explaining to the People the Holy Scripture in their Vulgar Language ſerves for the Edification of Believers, and not for the Conviction of Infidels; ſeeing therefore that the proper uſe of ſpeaking in an unknown Language in Religious Aſſemblies, was to give a miraculous Atteſtation to the Truth of Chriſtianity, it thence neceſſarily follows, that when ſpeaking an unknown Language in our Religious Aſſemblies doth not ſerve this uſe, it ſerves no Religious Uſe at all: but the Latin Tongue, as it is uſed in the Religious Aſſemblies of the Roman Church, can be no miraculous Atteſtation of the Chriſtian Religion, (unleſs you will ſuppoſe it a Miracle for a Maſs-Prieſt to underſtand it) and therefore it can be of no Religious Uſe there. If therefore an Unknown Tongue, even when it was miraculous, and as ſuch, did ſerve the common end of Miracles, was not to be uſed in Publick Worſhip without an

Interpreter, how much less should an unknown Tongue be used that is acquired by meer Natural Means, and if the use of it were allowable upon this account only, because it was a Miracle, then when it is no Miracle, it is no longer allowable at all; suppose Latin to have been one of those Unknown Tongues that was spoke in those *Corinthian* Assemblies, if St. *Paul* condemned the use of it without an Interpteter in that Church, even though it was miraculous, and as such, was a Sign to convince Unbelievers, how much more would he have condemned it now in the Roman Church, where it is only an acquired Endowment, and as such, can be no Sign at all, unless it be of the Folly and Wickedness of those that impose it.

I now proceed to the fourth and last Head of Discourse proposed, which is to consider and examine the Objections which the Romanists urge against these Arguments of ours, which are all of them reducible to one General Head, which is this, That in 1 *Cor.* 14. whence we deduce the main of our Arguments, the Apostle there treats not of the stated Liturgy or Worship of their Publick Assemblies, but of certain Extemporary Exercises of Preaching and Prayer performed by them, by the immediate Inspiration of the Holy Ghost, in the latter of which they allow that St. *Paul* disapproves the use of an Unknown Tongue, at least without an Interpreter, but not in the former, so *Bellarmine (a)*, *Vane (b)*, and our Catholick Scripturist *(c)*. To which I answer.

1*st*, That it doth not appear either from this Chapter, or any other part of this Epistle, that they had any other Liturgy of Prayers in their Publick Assemblies (excepting the Lord's Prayer) than what was performed

formed extemporaniouſly by inſpired Perſons; and indeed whilſt immediate Inſpirations were ſo frequent and ordinary among the Paſtors of the Church, and particularly of this Church of *Corinth*, there ſeems not to have been that urgent occaſion for ſtated Forms of Liturgy, as there was afterwards when immediate Inſpiration ceaſed, or became leſs common; for as by this Gift of immediate Inſpiration the Paſtors were ſecured from all Errors and Indecencies in theſe their extemporary Effuſions; ſo the People having a moral aſſurance that the Prayers which were offered up in their Publick Aſſemblies were immediately dictated by the Spirit of God, could ſafely concur with them in their Hearts and Affections without making any pauſe to examine either the truth or lawfulneſs, fitneſs or propriety of each particular Paſſage, to which great Inconveniencies, both Paſtors and People are unavoidably expoſed whilſt they joyn in ſuch Extempore Prayers as are immediately dictated from the Invention of the Speaker; to prevent which, when the Gift of immediate Inſpiration ceaſed, or at leaſt became more rare, it is highly probable that the Biſhops and Paſtors of the ſeveral Churches collected from the Prayers of theſe inſpired Perſons ſuch Confeſſions, Petitions, and Thankſgivings as they thought moſt proper, aud compoſed them into ſet-Forms of Publick Prayer; ſo that ſtated Liturgies ſeem to have been ſubſtituted in the room of Inſpired Prayers, and deſigned to ſupply the diſcontinuance of immediate Inſpiration; for it's very ſtrange, that if from the firſt beginning of Chriſtianity there had been ſtated Liturgies prepared either by Chriſt or his Apoſtles for all Chriſtian Churches, there ſhould no mention be made of them, either in Scripture or Primitive Antiquity; for, as for thoſe Litur-

gies that go under the venerable Names of the Apostles, such as St. *James*'s, St. *Peter*'s, and St. *Mark*'s, it's now agreed by almost all the Learned of all sides, that though some parts of them are very ancient, and seem to have been introduc'd into the Christian Assemblies long before the close of the first Century, yet none of them are of that prime Antiquity they pretend to; but for Men so confidently to affirm, that besides these inspired Extemporary Prayers, there was at the same time a stated Liturgy used in the Publick Assemblies of the Church of *Corinth*, when they have not the least shadow of true Authority for it, is a suspicious sign that their Faces have at length out-worn the mean Infirmity of blushing. But if it be true that stated Liturgies were introduc'd to supply the room of inspired Prayers, then there is the same reason why the former should be exprest in a known Tongue as the latter, because where one thing is placed in the stead of another, they must be both designed for the same end; and therefore seeing that to obtain the end of an inspired Prayer, it was necessary it should be exprest in a known Tongue, it is no less necessary to obtain the end of a set-Form of Prayer, the end of both being the same.

2*ly*. I Answer, That all those Reasons which the Apostle assigns against the use of an Unknown Tongue in an inspired Prayer, make as effectually against the use of it in a stated Liturgy, or form of Prayer. This I doubt not will evidently appear, upon a just examination of those pretended Disparities which our Adversaries make between the one and the other, which yet are only in three of those seven particular Reasons assigned by the Apostle: So that though we should allow these three to be real, yet till they find out four Disparities

ſparities more, there are four ſubſtantial Arguments of the Apoſtle will ſtill remain in force againſt them; and I am apt to think, that unleſs the four to be yet found out, prove better than the three that are found, it will appear in the main Iſſue that they have taken a great deal of pains to ſeek for that which they had much better have loſt than found.

The firſt Diſparity they pretend, between uſing an Unknown Tongue in an inſpired Prayer, and a ſtated Liturgy is, That thoſe inſpired Prayers were intended for the Edification of the People; but ſo are not ſtated Liturgies, and therefore there is not the ſame neceſſity why the latter ſhould be in a Known Tongue as the former. Thus *Fiſher (a)*. Dr. *Vane (b)*. The Catholick Scripturiſt *(c)*. And *Bellarmine* himſelf *(d)*. To which I Anſwer,

(a) Apud Dr. *White* p. 374, 375.
(b) P. 358.
(c) P. 165.
(d) Ibid.

Firſt; That ſtated Liturgies ought to be deſigned for the edification of the People, as well as thoſe inſpired Prayers were: And therefore when the *Romaniſts* tell us that they are not ſo deſigned, we give them free leave to ſpeak this for themſelves, and for their own Liturgy; and the greater ſhame we think it is, both for them and that; but we can by no means allow them to ſay this for us, or for any other Chriſtians in the World, there being none but themſelves that we could ever hear of, that have the Face to affirm, that their Publick Liturgies were never deſigned for the edification of the People, which perhaps is one of the worſt things that can be ſaid of a Liturgy; for the great end of Publick Liturgies (as I ſhall ſhew by and by) is to direct the Devotions of Chriſtian Aſſemblies, into a common concurrence, with ſuch Confeſſions, Petitions, and Thankſgivings, as are moſt conducive to their Spiritual Benefit and Advantage, to preſcribe

to

to them such Confessions of Sin as are most apt to inspire them with sorrow for, and hatred and abhorrence of it, such Petitions for Mercy as are most apt to affect them with the sense of their Wants, and of their dependance upon God for Supply and Relief, with such Praises and Thanksgivings as are most apt to excite in them a grateful sense of the Divine Goodness, a flagrant Love of God, and a profound Admiration of his Perfections, together with an active Resolution of transcribing and imitating them in their Conversation. In a word, the End which God aims at in requiring us to pray to him, is not meerly that we may pray to him, and acost him with our bended Knees, and humble Supplications; but, principally, that by Praying to him we may improve our selves in all those Holy and Devout Dispositions wherein the perfection of our Nature doth consist; and this the *Trent* Catechism it self acknowledges, *viz.* That the especial End of our Praying to God, is, *That by conversing with him, we may be the more ardently excited to the Love and Adoration of him* *. And this, as all agree, is the greatest and most valuable part of our Edification. And if the Church of *Rome* intends that the Publick Prayers should minister to this End, *viz.* the Peoples Edification, doubtless she ought to let the People understand them; for how they can be edified by hearing such Prayers as they do not understand, I am not yet able to comprehend; but if she doth not intend it, I doubt that God's Intention, and hers, will be found directly opposite to one another: I am sure St. *Paul* requires, that in our Religious Assemblies *all Things should be done to edifying*: Not so, saith *the Scripturist*, for the greatest part of what is done there, *viz.* the stated and ordinary Service of the Church, is not to be done to edifying: So then it seems, the meaning of *let all Things*

Part. 4. c. 2. Sect. 7, 8.

1 Cor. 14. 26.

hings be done, is no more than this, Let some few hings, and those the most inconsiderable, *be done to edi-ing*. *Bellarmine* indeed speaks something more wa-ly, telling us, That *the Instruction and Consolation of he People, is not the principal End of Divine Offices.* Ut then it seems it is an End, and therefore though it e not the principal One, it ought to be aimed at. ut how can they at all aim to instruct the Peoples Understandings, by such Divine Offices as they do not nderstand? Or, how can they intend the Peoples Conso-ation by such forms of Words as convey no Sense or Meaning to their Minds? Well, but what then is the rincipal End of these Divine Offices? Why *(the Worship f God*, saith *Bellarmine.)* But to what purpose serves ieir Worship of God? do they worship him purely worship him without any further End and Pro-ect? If so, I am sure they fall short of God's End requiring Worship from his Creatures; for it is not r any advantage to himself that he requires our Wor-ip and Service: *Our Goodness extends not to him*, saith ie *Psalmist*; *nor is it any Gain to him that we make r Ways perfect*: And therefore if he aim at any ood or Advantage at all in it, it must be at Ours; that these our solemn Adresses to him, we may be inspired ith such an awful sense of his Majesty, as is necessary to ge us to our Duty, that thereby we may be accom-ished with all those Heavenly Graces and Perfections at are necessary to our own Happiness; and if for this nd (which is in other words our own Edification) od requires our Worship, for this End we ought to ren-er it to him; 'Tis true, saith *the Scripturist*, this as the End of those inspired Prayers St. *Paul* makes ention of, *viz. To edify the Brethren assembled, to cite him to love, to honour, and to praise God, not in-*

De verb. Dei. lib. 2. c. 189.

Ibid.

Psal. 16. 2.

Job 22. 23.

P. 154.

intending chiefly to pray to God for the People, as we do in our Liturgy. But do they design at all *to edify the Brethren*, &c. in their Liturgy? If not, I am sure their Liturgy falls short of one of the common Ends of Divine Worship: if they do, all that he talks is dull impertinence, seeing an Unknown Tongue doth equally obstruct the edification of the Brethren in a composed Liturgy, as in an inspired Prayer.

2ly. That there are sundry parts of the Roman Liturgy which can serve no End at all, unless it be the Peoples Edification; such are the Lessons, the Creeds, and pious Exhortations, which make a considerable part of it; the reading of which in their Publick Assemblies, can be of no other use, but only to instruct and edify the People. The Prayers, as they pretend, are the Prayers of the Priest only, whose peculiar Office it is to offer them up for the People, and therefore there is no need that the People should understand them. But sure they will not say that their Creeds and Scripture-Lessons are the Priest's only, or that it is his peculiar Office to be instructed by the Word of God, and make confession of the Christian Faith, or that he is to understand for the People, and confess the Faith for the People, as well as to pray for them; for if so, I doubt the Priest at last must go to Heaven or Hell too for the People, seeing he it seems must either perform or neglect for them a principal part of their Religion; unless therefore they will allow that the Scriptures, and Creeds, in their Publick Service, are intended for the edification of the People, I cannot imagine to what End they serve there, unless it be, like the Dead Pictures in Arras, to entertain the Eye, and make an empty shew of doing some-

ſomething, while they do nothing. But if they are inſerted there for the edification of the People, why are they inſerted in an Unknown Tongue? Is it poſſible that the People ſhould be edified by that which they do not underſtand? or that their Minds ſhould be at all informed by that which conveys no meaning to their Minds? The Apoſtle tells us, That *all Scriptures are profitable for Inſtruction.* And that *whatſoever Things were written afore-time, were written for our Learning*; he means, for the Learning of the People ſure as well as the Prieſt. But how can the Scriptures in the Roman Service be profitable, for the inſtruction and learning of the People, when they are all ſhut up from them in the dark Lanthorn of an Unknown Tongue, and not permitted to tranſmit to them the leaſt Ray of Light and Information? It's certain therefore, whatever End theſe Scripture-Leſſons are deſign'd for, they cannot be deſign'd to ſerve the End of Scripture, becauſe the End of Scripture is to inſtruct, which it can never do in an Unknown Tongue.

2 Tim. 3. Rom. 15. 4

We are told by the Council of *Trent*, That *the Maſs contains very plentiful Matter of Inſtruction for all faithful People* *: And truly if it doth not, in my Opinion, 'tis a very jejune and fruitleſs Office of Publick Worſhip: but *notwithſtanding it doth ſo*, (ſay thoſe goodly Fathers) *it doth by no means ſeem expedient to us, that it ſhould every where be celebrated in the Vulgar Tongue*; or indeed, that it ſhould be any where ſo celebrated, for immediately afterwards they decree, *That the Cuſtom of every Church in this Matter ſhould be every where retained*, *i. e.* that the Maſs ſhould be every where celebrated in *Latin*, that being then the Cuſtom of every Church in Communion with the Church of *Rome*; which is in

* Seſſ. 22. c. 8.

Ibid.

effect to make this open Declaration to the People, Good People, you must know, that in this same *Mass-Book* of ours, there is contained such excellent Matter for Edification, as if you would come at it, would do you a world of good, and make you much wiser, and better Christians than you are: But for Reasons best known to our selves, we think it expedient to lock it up from you in an Unknown Tongue: and therefore pray satisfy your Hunger with the belief, that here is great store of Spiritual Food for you, though you never be permitted to taste of it; and if you can subsist by believing, or make shift to live upon the Picture of a Feast; or, which is the same thing, to feed and nourish your hungry Souls with the sound of Words, without the Sense of them, with all our Hearts, much good may it do you. Good God! what shameful Bantering is this, in a Matter of infinite Moment? Are not the People most extreamly obliged to these tender-hearted Fathers, that only talk to them of Bread, but give them a Stone? But here all on a sudden, a Pang of Fatherly Compassion seizes them; But *lest* (say they immediately after) *the Sheep of Christ should hunger, and the little Ones desire Bread, and there be none to break it to them, the Holy Synod commands Pastors, and all that have the Care of Souls, by themselves, or others, while the Mass is celebrated, frequently to expound some part of those things which are read in it.* This indeed is something, but in reality amounts to very little: for,

First; They knew very well, that abundance of their Priests at that very Time, understood the Language of their Mass no more than the People, and so were incapable of expounding it to them.

Secondly; They could not but foresee, that several of their Priests who were able, would yet, through negli-

negligence, very often omit the expounding it, as it is notorious they have done ever since, and do to this Day; in which Cases, let their Mass contain never so much Matter of Edification, it is impossible it should edify their People, or render them either the better or wiser; and so notwithstanding this their pretended Charitable Provision, they have so ordered the Matter, that abundance of their *little Ones who desire Bread*, are in danger of famishing for want of it, they having lock'd it up from them in an Unknown Tongue, and left them to the courtesy of such *Oeconomists* as do sometimes want Will and sometimes Ability to distribute it to them; whereas had they but taken care to have it set before them in their own Native Language, those of them who were truly hungry would have made a shift, when ever they wanted help, to help themselves, but this will by no means down with that Church's Politiques, which stints the People to the Priest's allowance, and to reduce them to a perfect dependance, proportions them no more Spiritual Food than just what he thinks fit to carve them. But then,

Thirdly; 'Tis only *some part* of the Mass that they oblige the Priests to expound to the People, they do not prescribe how much, but leave that wholly to the Priests discretion, who may expound as little as he please; if they expound but one in an hundred of those Sentences wherein this matter of Edification is contained, the Injunction is satisfied, tho there are ninety nine of the hundred for which they are never the wiser; so that the far greatest part of this their *plentiful matter of Edification* doth, nothwithstanding this Injunction, remain incapable of edifying for want of being expounded: for the reason why they expound any part of it is, because it cannot edify the People

while it is read to them in an Unknown Tongue, which reason, if it be good, obliges them either to expound the whole every time they read it, or to read no more than they expound; for if it cannot edify the People without being expounded, either the Priests must be very uncharitable in not expounding to them all that they read, or very impertinent in reading to them more than they expound.

Fourthly; The Injunction is only that they *frequently* expound, but how often is not determined, whether once a Week, or once a Month, or once a Quarter, all this is left to the discretion of the Priest, who, if he be either negligent or unskilful, can make this *frequently* to signify as seldom as he pleases; and I believe none of them ever thought themselves obliged by it to expound these *edifying things* as often as they read them: but then to what purpose do they read them when they do not expound them? for how can they be edified by that which they do not understand? The Council it self supposes, that when the Priest doth not expound, *the Sheep of Christ must hunger, and the little ones desire Bread* in vain, *there being none to break it to them*, for it is to prevent this Mischief (as they pretend at least) that they impose this frequent Exposition; so that by this *frequently*, they license their Priests many times to send Christ's Sheep away an hungry, and not to break the Bread of Life to them, let them never so earnestly desire it: and seeing how often is not determined, it is as often as the Priest thinks fit; so that after all, this seemingly compassionate Injunction amounts to no more than this, It is our Will and Pleasure, good People, to lock up the Bread of Life from you in an Unknown Tongue, but lest you should starve, we do hereby injoyn your

Priests

Priests frequently, or as often as they please, to bring it forth and break it to you in your own Native Language. Truly we are much obliged to your good Fatherhoods for injoyning our Priests to use us as they please, or, which is much the same, to feed us as often as they shall reckon themselves obliged by this loose and undetermined *frequently*; but God help our poor Souls that are thus abandoned by you (who should have taken better care of them) to the meer Mercy and Charity of every slothful, or vicious, or ignorant Priest.

Fifthly, and lastly; The *Exposition* here injoined is not at all specified or determined; they tell us that those Prayers and Religious Discourses which St. *Paul* treats of, were designed for the Edification of the People, and therefore it was necessary they should be interpreted into their Vulgar Language. Was it so? Then pray what was *the plentiful matter of Edification* in your Mass designed for? To be sure if for any thing, it was for the Edification of the People; and if so, the same reason obliges you to interpret it into the Language of the People; and therefore, if by expounding it they do not mean interpreting it into the Vulgar Language, by their own Confession, St. *Paul*'s Reason is as much against their matter of Edification in Latin, as against those Sermons and Prayers in an Unknown Tongue; so that unless by their Exposition of this matter they mean interpreting it into the Vulgar Language, St. *Paul*'s Reason, even by their own confession, doth as much conclude their Priests to be Men that *speak into the Air*, and *Barbarians* to their People, and doth as much oblige them to *keep silence in the Church*, as it did those inspired Speakers in an Unknown Tongue, against whom he levels it; but that

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by expounding, they do not mean this sort of Interpretation, we have too much reason to believe; not only because no such Interpretation is practised among them, or at least very rarely, but also because their own Divines tell us, that the sense of the Council was, *That the People should be instructed only by Sermons* *, and that such a Verbal Interpretation, *during the Celebration of the Mass*, was condemned by the Council *as the cause and seed-plot of many Errors* †: by which it seems that by *expounding*, they meant no more than preaching upon, or expounding some Doctrine or Ceremony contained in the Mass; and if so, it is no more an expounding of the Mass than of any other Book in which that Doctrine is contained: so that hitherto I cannot apprehend to what purpose all this plentiful matter of Edification in the Mass-book serves; not to edify the People to be sure, for why then should it be

being impossible that they should be edified by hearing that which they do not understand, nor doth the Exposition they require, at all mend the matter, seeing by that they do not mean rendering it into the Vulgar Language, without which their reading it is all in vain, and if they did, yet still their reading it in Latin is impertinent; for to what purpose can their reading of edifying matter serve, whilst they read it so as that it cannot edify, unless it be to shew that the Priest hath Learning enough to read Latin. So that this pretended Disparity between the stated Liturgy of the Church, and those inspired Prayers and Discourses of which St. *Paul* treats, *viz.* that the one was designed for Edification and the other not, amounts to nothing; both because Publick Liturgies ought to be designed for Edification, and a great part of the Roman Liturgy must be so designed as well as those inspired Prayers and Sermons, and consequently the one as well as the other ought to be exprest in the known and vulgar Language, without which neither can edify.

2dly, Another Disparity they make between stated Liturgies and those Religious Exercises St. *Paul* treats of, is, that in the latter the People were obliged to joyn, but not in the former; thus our Scripturist, *These Prayers*, i. e. *the set-Forms of Prayer in our Liturgy, are chiefly appointed to the Priest, who well understands them, to offer them up to God for the People*; and elsewhere, *The chief end of the Liturgy is to pray to God for the People.* So also *Bellarmine*, *The Prayer of the Church is not made to the People, but to God for the People, and therefore there is no need that the People should understand it in order to their profiting by it, but it is sufficient that God understands, which he illustrates by one Man's presenting a Latin Petition to the King for another who understands not Latin*: which plainly

Pag. 166.

Pag. 168.

De verb. Dei lib. 2. c. 16.

plainly implies that in the Church's Prayer the Priest only prays for the People, but not the People for themselves. And thus also *Fisher* more expresly, *The Publick Service is for a continual daily Tribute or Homage of Prayer and Thanksgiving to be offered publickly, and paid unto God by his Priests.* And from hence they conclude, that tho it was very necessary that those inspired Prayers should be spoken in the Vulgar Tongue, because all the People were obliged to joyn in them, yet as for stated Liturgies, provided the Priests understand them, whose Prayers they properly are, it is no great matter whether the People understand them or no, they being not obliged to pray them: it is needful indeed *that the People know what is done in general*, viz. *That God is worshipped and honoured, that the Priest prays to him; that good things are asked of him for the People, and Thanks given to him; that the Memory of Christ and his Passion are celebrated, and the Sacrifice offered to God; and this no Clown is ignorant of, and this is sufficient*: * To which I answer;

Dr. White 4. 375.

desma . n. 23.

First; That tho the People were not obliged to joyn in the stated Offices of Publick Prayer, yet there is the same reason why they should understand the Language of them, as why they should understand any thing at all appertaining to them; they themselves confess that in their Publick Liturgy there are sundry things, at least, which the People ought to understand *either by Actions, Ceremonies and Circumstances, or by Custom, Affinity with the Vulgar, or Books interpreting and containing Prayers correspondent to every part wherein the Auditory is concerned* †, and that by publick Signals they should be taught *when to kneel, to adore, to knock their Breasts, when to rise, when to stand, or to do any thing else that concerns them, or is proper for them to do* ‖: *it is enough*, say the Rhe-

test. destit. ript. Proof, h. Scripr. 6.

Rhemists, *that the People can tell this holy Oraison*, (viz. Pater Noster) *to be appointed to call upon God, tho they do not know to what Petition their part pertaineth*; and sure if this be enough, then so much is needful: But why is it necessary for the People to know these things, *viz.* that *Pater Noster* is a form of words *appointed to call upon God*, unless it be to excite them by the sound of these words to call upon God, or that such and such *Actions, Ceremonies, and Circumstances*, are intended for Signals to them *when to kneel, to adore, to knock their Breasts*, &c. unless it be to stir up their Hearts to that inward Devotion and Compunction which these Actions of theirs do express and signify; and if this be the reason, then certainly it is at least as necessary that they should call upon God when *Paster Noster* is pronounced, and be inwardly devout and contrite when the Signals were given to kneel, &c. as to know those things which are but the means of these Ends. There can be no Religious Purpose served by the Peoples knowing that now the Priest is calling upon God, unless it be to excite them to call upon God also; and if it be necessary for them to know that God is invoked, to the end that they may invoke him, then sure it is as necessary for them to invoke him, as to know that he is invoked; and if it be necessary that the People should be instructed, when the Priest is praying to the end that they may pray also, sure it is necessary they should be instructed in such manner as is most effectual to excite them to pray; and then I would fain know whether plain and intelligible Words are not far more instructive than dumb Shews and Signs? or, whether an illiterate English-man would not be far better instructed in order to his being excited to pray, by *Our Father*, which he understands, than by *Pater Noster*,

 which

which he understands not; or, which is the same thing, whether Mens devout Affections are better excited with their Understanding or without it? for I would fain know, Are the People obliged to call upon God when they hear those words *Pater Noster*, or to confess their Sins with Contrition of Soul when they hear *Miserere*? If they are not, what necessity is there that they should know that *Pater Noster* is an Invocation of God, or *Miserere* a Confession of Sin to him? seeing in point of Duty they are not at all concerned in it: if they are, I desire to know again, whether they are obliged to call upon God and confess their Sins in that form of words, or in some other: If in that form, then in the first place, the People are obliged to joyn with the Priest in the Publick Prayer, which is the Point we contend for: And secondly, they ought to understand the sense and meaning of those Forms, it being impossible for them to express the Devotion of their Minds in a form of words which they do not understand: if in some other, the Church ought to have provided such other Forms as the People might understand (which it yet never did) otherwise, whilst the Priest, who hath less need of a Form, is praying and confessing by Form, the People who have more need must be left to pray and confess *Extempore*: and for what good reason this should be I cannot apprehend, seeing not only the matter of the *Roman* Prayers, but the words too (if they were translated into the Peoples Language) are generally as proper for the People to pray and confess in, as for the Priest: either therefore the People are bound to pray in time of Publick Prayer, or they are not; if they are not, I see no necessity why they should be instructed in any thing appertaining to the Publick Prayers, seeing their Duty is not at all concerned in them;

if

if they are, what good reason can there be assigned why they should not pray in those Forms of Prayer which the Priest reads to them? seeing the matter of those Prayers is as proper for the People to pray, as for the Priest, and consequently so would the Prayers themselves, if they were but exprest in the Peoples Language.

Secondly, That there is no part of Publick Worship in which the Duty of the People is not as well concerned as of the Priest. The Publick Worship of Christians consists either of Prayers, Praises, and Thanksgivings, or of Communion in the Christian Sacraments; to all which I think no Christian will deny but the People are as much obliged as the Priest; and therefore to quote Scripture-Proofs for this, would be the same thing as to cite Chapter and Verse to evince that all Christians are obliged to believe in God and in Jesus Christ: And if in all these Instances all Christians, as well Laity as Clergy, are obliged to worship God, then either they are obliged to it in private only, or in publick also; if in private only, to what purpose should they frequent the Publick Worship wherein they have nothing to do? for what can they have to do in Publick Worship, but to worship? if in publick also, then either they must joyn with the Priest in their Acts of Worship, and pray, and praise, and give Thanks with him in the same stated Forms, which is the thing we contend for, (and which draws after it an absolute necessity of having those stated Forms in the Vulgar Language, it being impossible for them to pray and give Thanks for they know not what); or else they must perform their Worship separately from the Priest, either in distinct Forms of Prayer, and Praise, and Thanksgiving, or from their own Extemporary Invention,

which (besides what hath been said against it under the former Head) must necessarily introduce a vast Confusion into the Publick Worship; for at this rate it will be impossible for them ever to unite their Hearts and Affections in the same things, which is the peculiar advantage of Publick Worship; that there is a concurrence of Hearts in the same Acts of Worship, and an union of Desires in the same Petitions throughout the whole Congregation, which renders them more acceptable and prevalent: but whilst the People are left to pray separately from the Publick Liturgy, in all probability there will be as many different Hopes, Desires, and Affections in their Worship, as there are different Men in the Congregation; here will be one confessing his Sins, there another returning Thanks for Mercy; and whilst this Man is praying for Heaven, another will be praying for a good Harvest, a third for Repentance or Pardon, a fourth for a sick Wife or Child; and whilst a fifth is imploring of assistance against Temptations, a sixth will be deprecating Thunder and Lightning, Storms and Tempest; and so there will be as vast a Confusion of Affections in their Worship, as there was of Languages among the Brick-layers of *Babel*: if therefore the People are at all obliged to pray, and praise, and give Thanks in the Publick Worship, which one would think no Christian should deny; it is impossible for them otherwise to perform it with any decency or order, but in Conjunction with the Priest in the Publick Prayers, or Liturgy; and this they can never do, unless they understand the Language of it. And then as for the Sacraments, seeing the People as well as the Priest, do by partaking of them enter into and renew their Vow and Covenant with God, which, so far forth as they are capable, must be their own free and volun-

voluntary Act, it is necessary they should joyn and concur in them either by their *Sponsors*, who act for them, as in Baptism, or by themselves, acting for themselves, as in the Eucharist; for how can they perform a Federal Right between God and themselves without concurring in it by their own free Act and Deed? We are told indeed by the *Representer*, *That the Mass being a Sacrifice, wherein is daily commemorated the Death and Passion of Christ, by an Oblation made by the Priest, of the Body and Blood of the Immaculate Lamb, under the Symbols of Bread and Wine; according to his own Institution, 'tis not the business of the Congregation present, to imploy their Ears in attending to the words, but their Hearts in contemplation of the Divine Mysteries, by raising up fervent Affections of Love, Thanksgiving*, &c. *And for this*, he tells us, *there is little need of Words, a true Faith without these is alsufficient.* Now granting all this to be true, about the Mass's being a Sacrifice in the Roman Sense; yet, by this good Author's leave, I cannot apprehend, but that if the words they use in the Celebration of it, were plain and intelligible to the People, and apt and proper for the Occasion, *their imploying their Ears in attending to them*, would very much assist *their Hearts in contemplation of the Divine Mysteries*, &c. Nor can I think their *Faith so alsufficient*, especially in a Point so contradictory to their Reason, (as Transubstantiation is) as not to need the assistance of plain, instructive, and perswasive words. The Apostle tells us, That *Faith it self comes by hearing*; and that which begets it, to be sure must nourish and increase it: But if Words are of no use at all in the Celebration of the Mass, in the Name of God to what End do they use them? and why are the People *commanded* (as just before he tells us they are)

are) *to assist at the Church-Service, and to hear Mass*, when *in this they are instructed not to understand the Words, but to know what is done?* What confounded Gibberish is this! the People must hear the Words of the Mass, but *not imploy their Ears in attending to the Words*; that is, they must hear them, so as not to hear them. Again, they must hear the Words of the Mass, *and be therein instructed not to understand the Words*; that is, they must hear the Words to no purpose, so as to be never the better or wiser for hearing them. Once more, they must hear the Words of the Mass, which they do not understand, so as to understand by them *what is done* in the Mass; that is, they must understand by Words, which they do not understand. Well, go thy way for a bold Heroick Self-contradictor, thou mayest defy the best Master of Nonsense of them all, to vouch in so few Lines, so many direct Repugnancies. But to pass by all this; Is there nothing in their Mass but only the Sacrifice? Are there not Lections and Sequences proper enough to edify the People, were they permitted to understand them? Are there not Responses appointed to them, in which they might express their devout Desires, did they but know the meaning of them? In a word, are there not Post-Communions, in which, together with the Priest, they might offer up their Prayers and Praises to God, did they but understand the Language of them? Without which it is impossible for them to join in them; and this they themselves confess, by pretending this disparity between those inspired Prayers St. *Paul* treats of, and their Latin Service, *viz.* That in the former, the People are obliged to join, but not the latter; which supposes, that they must understand the Service they are obliged to join in; and consequently, that they cannot join in the

the Latin Service, becauſe they do not underſtand it; for could they join in the latter, as well as the former, this Diſparity could be no Reaſon why the one ſhould not be in a Known Tongue as well as the other. In ſhort, we argue, that there is the ſame neceſſity that the People ſhould underſtand the ſtated Prayers of the Church, as that they ſhould underſtand those inſpired Prayers which St. *Paul* treats of, becauſe they are obliged to join in one as well as the other. And we confeſs, ſay our Adverſaries, were this Reaſon good, there would be the ſame neceſſity; but therefore we aſſert, that there is not the ſame neceſſity, becauſe, tho we allow they were obliged to join in those inſpired Prayers, yet we utterly deny that they are obliged to join in the ſtated Prayers of the Church, this muſt be their Senſe, or this pretence of Diſparity between theſe two ſorts of Prayer muſt be Nonſenſe: and therefore ſeeing the whole of their Service is worded in Latin, which is an Unknown Tongue to moſt of their People, it neceſſarily follows, that the moſt of their People are not obliged to join in any part of it, and conſequently in those Congregations, where neither the Prieſt, nor any of the People, underſtand Latin; their Prayers are read, and no Body is obliged to pray them; and their Worſhip is performed, and no Body obliged to worſhip by it; which is a plain confeſſion, that that which they call their Publick Worſhip, is no Worſhip; or which is the ſame thing, a Worſhip that no Body is concerned in, or obliged to.

Thirdly; That the Publick Prayers of the Church have been always look'd upon as Prayers that were common to the People with the Prieſts; for ſo it's plain, that the Publick Prayers of the Temple were common to all the People, and that they joined in them; not only from their reſponding *Amen* at the cloſe of them,

(as

[illegible] from several passages [illegible] *In the Temple doth every one speak* [illegible] *I went with the Multitude to the House of God, with the Voice of Joy and Praise.* And [illegible] *praise him in the Congregation of the People, and praise him in the Assembly of the Elders.* All which do shew, that the People were to join in those Publick Prayers and Praises that were offered in the Service of the Temple. And indeed it was an ancient Canon of the Jewish Church, (as their own Doctors tell us) *He who prays, ought always when he prays to join with the Church:* And they tell us particularly of Eighteen Prayers in their Publick Service, which the People were every day obliged to pray; or at least, if they were hindred by Business, or indisposition of Mind, to pray one Prayer, which was the Summary of them all; and these Prayers they were obliged (if they had time) to repeat after the Minister of the Congregation; as appears by that Rule of theirs, *When a Man goes into the Synagogue, and finds the Assembly praying the additional Prayer,* (that is, a Prayer which the Minister added to the Eighteen, as the close of all) *if he is sure he shall begin and end, so that he may answer Amen after the Angel of the Church, let him say his Prayers,* *i. e.* his Eighteen Prayers, or at least the Summary. And that the Christian, as well as Jewish People, did always join in the Publick Prayers, might be demonstrated; if it were needful, from innumerable Authorities of the Fathers: Of which it will be sufficient at present to cite three or four; *Justin Martyr* tells us, That in their Administration of Baptism, *the whole Assembly being gathered together, did put up Common Prayers for themselves, for the Baptized Person, and for all* [illegible] *throughout the World, with an attentive Mind;*

Ibid. Lightfoot, Vol. 2. 156. 158.

[illegible] 2. p. [illegible]

and

and that in their Sunday's Service, after they had heard the Scriptures and Exhortations, *they rose up together and poured forth their Supplications.* And that they all joined in the same Prayers, is evident, not only from the Apostolick Constitutions *, where the substance of the Prayer they used in Baptism is recorded, under the Title of, *The Prayer for the Faithful*; but also from that account which *Clemens Alexandrinus* gives us of their Publick Worship *; *The Terrestrial Altar of the Christians, is the Assembly of such as join together in Prayers,* μίαν ὥσπερ ἔχον φωνὴν τὴν κοινὴν καὶ μίαν γνώμην, *having, as it were, one Voice or Sentence; so that there may be properly said to be in the Church,* σύμπνοια, *a breathing together the same Breath; for the Sacrifice of the Church is the Word that ascends as Incense from the Holy Souls, their whole Minds together, with their Sacrifice, being made known to God.* *Origen* in answer to *Celsus*, who charges Christians with using barbarous Words in their Worship, tells him that it is utterly false, That *the Greeks in their Prayers, used the Greek, the Romans, the Latin; and that every one prayed to God, and praised him in his own Dialect: and so the Lord of all Dialects, hears them praying to him in every Dialect, expressing, with one Voice, in divers Tongues, the Things which those divers Tongues signify; for he prefers not one Tongue before another, whether it be Greek or Barbarous, as being either ignorant of, or not regarding what is spoken in other Languages* *. By which it's evident, that Christian Assemblies did then, not only pray the same Prayers, (for otherwise how could they be said to pray with one Voice?) but also that their Prayers were all expressed in their own Vulgar. St. *Cyprian* expressly tells us, That *in their Assemblies with the Brethren, they celebrated the Divine Sacrifices* of Prayer and Eucharist, *together with the Priest*

* Lib. 8. c. 1

* Strom. 7. 717.

* Cont. Cels. p. 402.

* De Orat. Dom.

of God *. And to name no more, St. *Basil* in his Apologetick Epistle for his Monks, tells the Clergy of *Neocaesarea*, That *at break of Day, we all in common, as from one Mouth and Heart, offer a Psalm of Confession to God, every one making the Penitential Words his own; and if you shun us for these things, you must shun the* Egyptians *also, both the* Libias, *those of* Thebes, Palestine, Arabia, Phœnicia, Syria, *and the Inhabitants near* Euphrates; *and in a word, all those that have any esteem for Prayers, and Vigils, and Psalmodies* *. Which plainly shews, that it was then the manner of all Christian Assemblies, to join together in the same Prayers; and that they did not only pray them, but vocally repeat them after the Priests, is evident from what he elsewhere tells us; and St. *Ambrose* from him, *viz. That from the Prayers of Men, Women, and Children to God, a mixed Sound was heard in the Church, as it were of a Wave dashing against the Shore* *. A great many more Authorities might be produced to this purpose †, but these I think are sufficient to satisfy any modest Man, that in the Publick Prayers, both of the Jewish and Christian Church, the People were always look'd upon as obliged to join and bear their parts: And if in this the Church of *Rome* be singular from all other Churches, (as our Authors will have her) the more is her *shame*; and though this be bad enough, I wish to God it were the only criminal singularity she is guilty of. But,

* Ep. 63. p. 95.

* Hexam. Hom. 4. To. 1. p. 46.

† Vid. *A Treatise in Confutat. of the Latin Service.*

Fourthly, and lastly; The Church of *Rome* it self must be forced to own, that the People are obliged to join in her Publick Prayers with the Priests, or to confess her self guilty of the highest absurdity; for both in her Mass and Breviary, the Priest is ordered to preface a great part of the Prayers with *Oremus*, i. e. *Let us pray*. Now, I beseech you, who doth the Priest mean

by

by *us*? I cannot think he means himself only, for then he must split himself in twain to make an *us*, and divide himself by his Christian-name, from himself in his Sir-name; and so *Joseph* must call to *Mumford*, *Let us pray*; and if he means not this, (as sure it is not imaginable he should mean so wild an Absurdity in such a serious Matter), he must mean himself, and the People: but then, why should he call upon the People to pray, if they are not obliged to pray with him? If it be said, that he only calls upon the People to pray, but not to join with him in the same Prayer; besides that there can be no Reason assigned, why the People should not join in the same Prayers; and a great deal, why they should, these Prayers containing nothing in them, but what is as proper for the People as the Priests: besides this, I say, it's evident that the Intention of this *Oremus* is, to excite both Priests and People to join together in the same Prayer; for the Priest speaks to himself, conjunctly with the People, *Let you and I pray*; and therefore his meaning must be the same to both, but to himself his meaning is to excite himself to pray the following Prayer, and therefore it must be the same to the People: As for instance, when in the Office of *the Vigils of Pentecost*, the Priest saith, *Let us pray: O God, who hast commanded us, by the Mouths of the Prophets, to forsake temporal Things, and pursue Eternal*, &c. it's plain, that he admonishes himself to pray this very Prayer; because immediately after he is to read a portion of Scripture; and therefore he must either read one Prayer, and pray another, or pray that Prayer, or none: and if the meaning of his *Oremus* be to excite himself to pray that Prayer, it must be to excite the People to do the same; which necessarily supposes the People to be obliged to join with the

Priest in the same Prayers, otherwise the *Oremus* signifies nothing; and indeed, take it at best, it signifies nothing to the generality of the People, few of whom understand the signification of it; and suppose they all understand that it signifies, *Let us pray*, yet are they never the wiser for it; For what must they pray? Why they must pray, *Deus qui nobis per prophetarum Ora*, &c. But, good Sir, what is that? Why it is Latin. Is it so? truly had it been *Welch* or *Arabick*, it had been all one, we understand neither the one nor the other. Understand! what is that to the purpose; I tell you, you must pray it whether you understand it or no. That is a very hard case indeed, for a company of silly Souls as we are, to be required to pray we know not what; or, which is the same thing, to desire and hope for good things *in nubibus*, where we know neither what they are, nor of what importance they are to us; and the truth of it is, it is not only hard, but impossible; for seeing it is the knowledg of good Things that renders them desirable, how is it possible for Men to pray for, or desire of God the good Things contained in a Prayer, of which they have no knowledg, and which, for all they know, may be a Charm instead of a Prayer, or an Imprecation of Mischief, instead of a Supplication for Mercies. But let this be as it will, it is a plain case, that whenever the Priest pronounces his *Oremus*, (which he is very frequently obliged to do) he calls upon the People to join with him in the same Prayer, which supposes them obliged so to do: and if they are so, it's evident our Disparity-makers depart as far from the Sense of their own Church, as from the Truth, when they tell us that the People were obliged to join in those inspired Prayers which St. *Paul* treats of, but not in the stated Liturgy of the Church; and

and that therefore there is not the same necessity why the latter should be in a Known Tongue as the former.

3*dly*, and lastly; Another Disparity they make between these two sorts of Prayer, is in respect of the Languages in which they were expreſt, *The Apostle*, saith *Bellarmine*, *speaks of that sort of Prayer and giving of Thanks which was performed by the Gift of Tongues, in some Language that was utterly extraneous, which nobody understood, as* Arabick, *or* Persick, *and which he who spoke it many times did not understand, but he doth not speak of the Divine Offices, which being composed in* Greek *were understood of many* *; and to the same purpose *Fisher* †, *Vane* ||, and the *Rhemists* *, who tell us, *The Apostle condemns a barbarous Tongue, but not that which is understood by learned and civil People in every great City, as Hebrew, Greek, and Latin*: and to the same Note cants our *Scripturist*, who is sure never to boggle at an Absurdity where-ever his Master *Bellarmine* leads the way, *St. Paul*, saith he, *doth not so much as mean here to exclude the use of such well-known Tongues as Greek and Latin were, that is, such as were the Languages well known to all the better-bred sort of most Nations; so that here is nothing against the Mass said in Latin through the Latin Churches, or in all those Western Parts, where all knowing and understanding Men very commonly know this Language.* To which I answer,

* De verb. D
lib. 2. c. 16.
† Ibid. p. 37:
|| Pag. 358.
* Annot. p. 46

Pag. 170.

First; That this pretended Disparity perfectly contradicts the two former, *viz.* That the stated Prayers of the Church are not designed either to instruct the People, or for the People to joyn in them, for both which purposes those inspired Prayers, of which St. *Paul* discourses, were directly intended; and therefore, tho it was very needful that the People should understand the latter, yet it is altogether indifferent whether they under-

understand the former or no; and if it be so, it's all one what the Unknown Language is, whether it be Barbarous, or Civil, Arabick, or Greek, or Latin, provided that the Priest understands it, and if he doth not, he may as well officiate Mass in Arabick written in Latin Characters, as those Priests do in Latin, who understand neither Latin nor Arabick. To what purpose therefore do they tell us, that *the Apostle condemns only a Barbarous Tongue which no body understands, but not that which is understood by learned and civil People?* Is it needful or no for the People to understand their Prayers? if not, why should the Apostle condemn a Barbarous Tongue which no body understands, and which no body needs to understand? if it be, their two former Disparities vanish into Air, there being no other imaginable Reasons why it should be needful for them to understand their Prayers, but only that they may be instructed by them and inabled to joyn in them. The Apostle, you say, *means to exclude Barbarous Tongues, such as Persick and Arabick:* And pray why doth he so? because no body understands them: But what need any body understand them? (and if none need, the Apostle meant to exclude them without reason) unless it be that they may be directed what to pray for, and instructed to joyn in the Prayer; and if so, then it seems it is needful both that the People should be instructed by, and joyn in the stated Prayers of the Church as well as in those Extemporary inspired Prayers. And thus to establish a third Disparity, you have fairly tript up the Heels of the two foregoing; *The Apostle doth not mean*, you say, *to exclude the use of such well-known Tongues as Greek and Latin were, which were understood by all the better-bred sort of most Nations*, and why not these as well as Persick and Arabick?

why

why, becauſe theſe are better underſtood. *Ware Hawk*, I beſeech you! this is a very dangerous Reaſon, and if I may adviſe you, do not meddle with it; for then it will unluckily follow, not only that Publick Prayers ought to be celebrated in ſuch Languages as are beſt underſtood (and I am apt to think Engliſh in *England* is better underſtood than Latin) but alſo that the People ought (at leaſt thoſe of them *that are better bred*) to underſtand their Prayers, that ſo they may be inſtructed by them and joyn in them, and then good night to your two preceding Diſparities: but this is the common fate of Men that are lifted to ſerve a bad Cauſe, that their Reaſons generally fall foul upon themſelves, and inſtead of encountering their Adverſaries, run a-Tilt at one another.

Secondly; That if this Objection ſignify any thing, it allows it to be very needful for Men of Learning and Education to underſtand their Prayers, but not for the Unlearned, which is notoriouſly falſe; for it grants that the Apoſtle condemns the uſe of ſuch Barbarous Tongues in Prayer as no body underſtands, but not of ſuch as are underſtood by Men of Learning and good Education: from whence it muſt follow either that the Apoſtle doth needleſly condemn ſuch Barbarous Languages in Publick Prayer as the Learned do not underſtand, or that it is needful that the Learned ſhould underſtand the Publick Prayers, but not the Unlearned, which is directly contrary to the ſenſe of the Apoſtle, *Elſe when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the Unlearned ſay* Amen *at thy giving of Thanks, ſeeing he underſtands not what thou ſayſt?* Where he plainly condemns the uſe of an Unknown Tongue in Prayer, not ſo much for the ſake of the Learned as the Unlearned; for it ſeems the Unknown

known Languages in which they pray'd were, some of them at least, such as the Learned among them did as well understand, and consequently could as well say *Amen* to, as the Learned among us do the Latin Prayers in the Roman Liturgy. But this would not suffice our Apostle, tho it very well suffices our Objectors; it is sufficient, say they, that the Publick Prayers be exprest in a Language that the Learned in all Countries and Congregations understand, and can say *Amen* to, this is not sufficient, saith the Apostle, the Language of your Publick Prayers ought to be such as the Unlearned as well as the Learned understand, and can say *Amen* to. Here are two contradictory Sentences, which of them is in the right, I leave St. *Paul* and them to dispute; but our dapper *Touch-stone*, who in his Road of Controversies rarely ventures a step farther than *Bellarmine* leads him, here thinks he may make as bold to contradict his Guide, as he doth to contradict St. *Paul*: and truly so far I conceive he is in the right; but then presently after he is as much in the wrong again, *For*, saith he, *St.* Paul's *saying how shall he that occupieth the room of the Unlearned say* Amen? *shews that such giving of Thanks was not accustomed to be made in the Vulgar Tongue, and requires, or rather supposes, that in the Services of the Church there should be some other to supply the room of the Unlearned, that is, one that should have further understanding of the Tongue in which the Service of the Church is said; but had the Service been in the Vulgar Tongue, there needed no Man to have supplied the place of the Ideot that understandeth not*: So that then it seems they had a Learned Clark in every Congregation, who perfectly understood that Unknown Tongue, *in which the Service of the Church was said*, and said *Amen* to it for the Ideots and Unlearned;

p. 38.

learned; in which choice Period the good Man, to shew his Impartiality, contradicts himself as well as *Bellarmine*, for a little before in answer to this Text of St. *Paul* he very gravely tells us, that *there were two kinds of Prayer, or giving Thanks, in the Church, the one private, which every Man saith by himself alone; the other publick, which the Priest saith in the Name and Person of the whole Church. As concerning Private Prayer, no Catholick denies that it is very expedient that every Man pray in his own Tongue, to the end he may understand what he says.* Pag. 139. So then it seems the Prayer in an Unknown Tongue which St. *Paul* condemns, is only private Prayer *which every one saith alone by himself*, otherwise to what purpose is all this? And if so, our Clerk's place will be void again; for how great plenty of Clerks soever there might be in the Primitive Ages, I can hardly imagine that every one in the Congregation had a Clerk at his Elbow ready to say *Amen* to his private Prayer as soon as it was finished; but if the Prayer in the first Sentence be Publick Prayer (as our Author affirms it is when he calls it *the Service of the Church*) and the same Prayer in the second Sentence be a Private Prayer, (as it must be, or the whole must be impertinent); I see no way he hath to vindicate himself from a plain self-Contradiction, but to dismiss his Distinction and his Clerk together. But instead of doing this, in the next Paragraph he falls bloodily foul upon the poor Ministers of *Geneva*, for attempting to turn his imaginary Clerk out of his Desk by rendring St. *Paul*'s words *most deceitfully and maliciously thus*; *He that is an Ideot how shall he say* Amen? instead of *he who supplies the place of an Ideot.* Pag. 36. A wise Man one would think when he thus lays about him should make some distinction between his Friends and his Enemies; but our wise

Author here deals his blows at random, and makes no distinction between those hated Ministers and his own dear Master *Bellarmine*, but mauls them both together; for they both agree in the same Interpretation, and are equally guilty of interpreting our dear Clerk out of his Place and Function; for so *Bellarmine* tells us, *That those words of the Apostle,* ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *according to the Greek Phraseology, doth not signify one that acts for, or instead of the Ideot, but one that sits in the place of the Ideot, or is an Ideot, or of the class of the Ideots, as St.* Chrysostom *and* Theophilact *upon the place,* of which he gives several Instances; and then in the next Paragraph but one he tells us, that *in the times of the Apostles all the People did respond in the Divine Offices, and that there was no Man constituted to respond for them,* for which he quotes the afore-cited Passage of *Justin Martyr* at the end of his second Apology; and then he goes on to shew that the same Custom was continued for a long while after, both in the Eastern and Western Churches, which he proves unanswerably from St. *Chrysostom*'s Liturgy, and from St. *Cyprian*'s Sermon on the Lord's-Prayer, and St. *Jerom*'s Preface to his second Book on the Epistle to the *Galatians*, to which, *if* he had thought fit, he might have added several other Authorities: all which our Author would have done well to consider before he fell into those raving fits against the Ministers of *Geneva*, in which, instead of correcting them, he only forces them to take up the Primitive Fathers and his own dear Master together, and lashes them most unmercifully upon their backs.

t supra.

Well then, after all, it seems this Objection of our Adversaries is as direct a Contradiction of St. *Paul* as of us, he tells you that he means to exclude praying in all

all ſuch Languages as the *Unlearned* do not underſtand, and therefore cannot ſay *Amen* to. No, ſay our Adverſaries, by your good leave St. *Paul*, your meaning is only to exclude praying in ſuch Languages as the *more learned* do not underſtand; ſo that it ſeems they underſtand St. *Paul*'s meaning better than St. *Paul* himſelf. But why ſhould he mean to exclude ſuch Languages only as the more Learned do not underſtand? Is it becauſe Scholars only are obliged to pray? This I think is ſuch a Reaſon as no Chriſtian will admit. But what other Reaſon can you aſſign why Scholars ſhould underſtand the Language of their Prayers, but only this, that thereby they may be the better inabled to pray? for if they can pray as well without underſtanding their Prayers as with it, there can be no imaginable need why either the Learned or Unlearned ſhould underſtand them, and conſequently this proviſion of St. *Paul* for the Learned will be wholly needleſs and impertinent; but certainly if to underſtand the Language of our Prayers be any advantage to us in Prayer, the Unlearned muſt have an equal right to it with the Learned, ſeeing both are equally obliged to pray; as for the Learned they underſtand their Prayers as well in the Vulgar as in any Learned Language; but the Unlearned underſtand them only in their own Vulgar; Why then ſhould the Unlearned be excluded from this great advantage of underſtanding their Prayers, whenas would the Church but give leave, they might enjoy it in common with the Learned? But if there were a neceſſity of excluding one or the other, I ſhould think it much more charitable to exclude the Learned, the other being incomparably the greateſt number; for if the advantage of the Hearers be at all to be regarded in the Service of the Church, then certainly the advantage of the moſt Hearers is moſt to be regarded.

Thirdly; That St. *Paul* condemns the use of an Unknown Tongue in Prayer, not because it is Barbarous, but because it is Unknown; and this his reasoning against the use of it doth all along shew, because he that uses it *speaks not to Men*, because he *doth not edify the Church*, because *his understanding is unfruitful to others*, because *he doth not teach* or instruct *others*; and because others *not understanding him, cannot say Amen to him.* All which, in other words, amounts to no more than this, because the Tongue being Unknown, can convey no Notices of the Speaker's Mind to the Hearers. To what purpose then do these Men talk of barbarous and learned Languages? whenas if a Man speaks in Latin to those who understand not Latin, he is far from speaking to them, teaching and edifying them; and if he prays in Latin, his Understanding is as unfruitful to them, and they are as far from being able to say *Amen* to his Prayer, as if he spoke and prayed in *Arabick* or *Persick*. But *Latin* is a Language which all Scholars understand. What then? The Question is not, whether some or all Scholars understand it, but whether the People understand it, of whom the Religious Assemblies do consist? for if they do not, it is an Unknown Language after all. There were in some of those *Corinthian* Assemblies, such as could Interpret the Unknown Languages that were spoke there, and consequently understood them; notwithstanding which St. *Paul* condemns the use of them, because they were unknown to the People. We are told indeed, by the sage Author of *Protestancy destitute of Scripture-Proof*, that their *fixed Forms of Divine Offices, are in a Language the most certain, and the most intelligible, not only in Christendom, but in every Auditory.* Which if it be true, the Controversy is at an end, for we desire no more but to have the Publick Prayers performed in such a Language as is most intelligible to every Auditory.

Auditory. But, good Sir, are not your Divine Offices in Latin? And do you seriously believe that English is not incomparably better understood in our English Auditories than Latin? I am sure if you do, your Faith is of a peculiar make from all the World's: But, pray, how is it most intelligible? for hitherto this seems to me one of the wildest Paradoxes that ever was published to the World: why, you must know it is not intelligible as all other Languages are, by the particular form and articulation of its Words. No! then I dare boldly say, it is so intelligible as never any Language was since the confusion of Languages. But how then, I beseech you? Why, it is *intelligible to every one, by either Actions, or Ceremonies, or Circumstances*, &c. I confess for such an Action, to speak so or so, or that this or that is the Language of such a Ceremony or Circumstance, are figurative Expressions, common enough in most Languages; but for a Language, to speak, or to be intelligible by Actions or Ceremonies, is such a Scheem of Speech, as no Figure will warrant that I ever yet heard of, unless it be the Figure *Blunder*; we will allow your Actions, your Ceremonies and Circumstances to be very significant, and their significations to be very intelligible: But pray what is this to your Language? A *French* Shrug, or an *Italian* Grimase may be intelligible enough to a Man that understands not one word either of *French* or *Italian*; and so may the Cringings, and Bowings, and Prostrations of a Mass-Priest be to the People, tho they understand not one word of all the Latin Service he recites to them; but still, if they understand not the Language, it is in St. *Paul*'s sense unknown to them, how well soever they understand the Ceremonies; and for my Life, I cannot see how the Intelligibility of the Actions & Ceremonies of their Prayers should excuse their expressing them in unintelligible words: For to what end serve

these

these intelligible Actions and Ceremonies, unless it be to instruct the People? and in what are they to instruct them, but in the Prayers and Divine Offices to which they appertain? And if it be needful that the People should be instructed in the Prayers, (as it must be, or these Actions and Ceremonies must be needless) I would fain know which is the more likely way to instruct them, whether by dumb Signs and Shews, or by intelligible Words, or whether the People would not better understand the Prayers by hearing them pronounc'd or read in their own Language, than by seeing a Priest perform the most significant Actions or Ceremonies of Prayer? and if they would, pray how doth your using the least effectual means to instruct the People, excuse your wilful neglect of the most effectual means? so that in all this Pretence, there is nothing but perfect shufling. The Question between you and us is, Whether the People understand the Language of your Prayers? for if they do not, it is Unknown to them, and under that Notion is condemned by St. *Paul*: Some of the People, you say, do understand it, that is, one in 500 perhaps understand it; and so many it's probable of the *Corinthian* People understood *Arabick* and *Persick*: or suppose it were but one in a thousand, the Case is still the same; if the generality of the People are the People: and the generality of our People do no more understand *Latin*, than the generality of the *Corinthians* did *Arabick* or *Persick*, the one as well as the other must be an Unknown Tongue to the People; and if it be so, I see no way you have, after all your tricking, shufling, and doubling, to justify your Latin Service, but by appealing from St. *Paul*'s Authority.

Fourthly, and lastly; That supposing the People did understand Latin when they hear it, yet this will not at all excuse their muttering their Latin Prayers in so low a Voice that the People cannot hear them. The *Representer* tells

tells us, That *if their Prayers were in their Mother-Tongue, he should receive but little advantage by it, because the greatest part is said in so low a Voice, that it is not possible he should hear it.* And if this be true, I am fully of his Mind, because words which he doth not hear, can doubtless signify no more to him than words which he doth not understand: but this is only excusing one Fault by another; for if it be a Fault to perform the Publick Prayers in an Unknown Tongue, it is doubtless as great a Fault to perform them in an Unheard Tongue, seeing what is unheard must be unknown: But why do they mutter them in so low a Voice, contrary to the current sense and practice of the Primitive Church? I confess, if the Language of them be unknown to the People, (as I doubt it is) it is no great matter how low the Voice is in which they are pronounc'd; for to what End should the People hear that which they cannot understand? But if they do understand a Latin Prayer when they hear it, (as some of their bolder sort of Authors would fain insinuate they do) I am sure they do not understand it when they hear it not: An Unknown Language in Publick Prayer is forbid, because it hinders the People from understanding the Prayers; and in my Opinion it is as hard for the People to understand the Prayers in a Known Language when they do not hear it, as in an Unknown Language when they do hear it; but if they can understand it, notwithstanding they neither know the Language, nor hear the words of it, truly they are much greater Conjurers than ever I took them for.

And thus, I think, I have returned a full Answer to all the Cavils of our Adversaries, the very best of which are so very thin and transparent, that if I might advise them, they should tamper no more with 1 *Cor.* 14. And seeing there is no perswading St. *Paul*, either by fair means or foul to be reconciled to their Practice, even to let him alone;

alone for the future to abound in his own Sense; and this some of their own Authors have judged the most advisable course, who having tried all manner of Artifice to vex and torture the Text into a compliance with their Church's Service, and all to no purpose, were at last forced to betake themselves to this Resolution, That *the Church doth not at all offend in departing from this Institution of St.* Paul, *it being left free to the Church, not only to violate this Institution of St.* Paul, *but also the Institutions of God himself, supposing it to have been once profitable to the Church, but now to be unprofitable.* And this I confess is a full Catholick Answer, not only to what St. *Paul*, but also to what God himself hath said or can say: but before they attribute to their Church such an exorbitant Authority over the Word of God, it concerns them to beware, lest while they seek to evade St. *Paul*'s Authority, they verify his Prophecy in 2 *Thess.* 2.3,4. where he tells us that the Day of Christ *shall not come except there come a falling away first, and the Man of Sin be revealed, the Son of Perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.*

Vid. Hoffmeist. in 1 Cor. 14. p. 272.

THE END.

ERRATA.

PAge 710. l. 4. instead of *for*, read *of*. *Ibid.* for *would*, r. *could*. P. 725. l. 11. read ἔχων. *Ibid.* read γνώμην.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

The Celibacy of Priests, and Vows of Continence.

PART I.

IMPRIMATUR.

Octob. 23. 1688. Hen. Wharton, *Rmo. in Christo P. ac D. D.* Wilhelmo *Archiep. Cantuar. à Sacris Domest.*

THERE is nothing more specious in the Church of *Rome*, and carries a greater shew of more than ordinary Purity and Self-denial, than their professed Celibacy and Virginity, and the vowed Continency of their Priests and others; this seems a very high degree of Mortification and Abstinence from the allowed Pleasures of Sense, and from all low and carnal Enjoyments, and such an overcoming the strongest, but the most mean and brutish Passions and Inclinations of our Bodies, that it has all the

 appearance

appearance of an Angelical Perfection, of a more singular and exalted Sanctity than what is common to most Men; and so helps to beget amongst some People a great esteem and veneration, of those who thus affect and pretend to a more seemingly severe and more spiritual way of living; but the unhappiness is, that those who have been the most remarkable for these affected Abstinences, Mortifications, and Self-denials, above other common Christians, have been generally Men of no greater Vertue or Religion than others, but only have had something more in them, either of Superstition, or Design, or both. The Hereticks of the first Ages who lie under as bad a Character for vileness and lewdness as any Persons whatever, yet were great pretenders to some thing of this Nature; the Gnosticks in the beginning *condemned Marriage, and abstained from Flesh, that under these Pretensions,* as *Epiphanius* says, *they might draw others into their Snares* *. The *Ebionites*, and *Encratites*, and *Aquarii* that spawned from them, *carefully abstained from all Flesh, and were every day baptized, and celebrated the Eucharist only in Water, for fear of being defiled with the taste of Wine* †. And those who were the most famous for those extraordinary Severities, such as *Marcion*, *Montanus*, and *Manichæus*, were the greatest Pests and Disturbers that the Church ever had; and generally they that are so much for overdoing and bringing in some imaginary Perfections, beyond what God has required of them, and raising and refining Christianity, above that low and ordinary State which Christ left it in, by some singular and peculiar Improvements of their own, these are very unfortunate, and do always miscarry in their new Projects and Designs, whereby they would make themselves wiser than God, and mend and improve his

* Epiphan. Haref. 23.

† Id. Haref. 30.

Laws

Laws, by some higher Perfections than he requires, or calls for; but they betray great Ignorance and great Superstition, and do not truly understand either the Nature of God, or of Vertue and Religion, who think there is any great Matter in all these forced Severities, and unnatural Abstinencies from what is innocent, and lawful, and allowable; and that these are any way good in themselves, or higher degrees of Perfection; or that they are a proper Means, either to merit of God, or to procure his Favour, or recommend us the more to him; or that it is any way evil and unlawful, or less pure and perfect, to use those natural, and free, and innocent Liberties and Enjoyments which God has no where forbidden and restrained us from, and which are not in themselves either matter of Vice or Vertue.

The False-teachers in the Apostles Time, first set up such Severities and Abstinences, especially from Meats and Marriage, with a *touch not, taste not, handle not*: And they were apt thereby to cheat the World, and delude weak and unwary People with a false Opinion of their greater Sanctity. These things *had a shew of Wisdom*, as the Apostle says, *Colos.* 2. 23. and *neglecting the Body, without any regard to the Flesh for its satisfaction.* These mortified Saints seemed to be above the Body, and to have very little care or concern for it; but yet the Apostles speak against them as the very worst of Men, and the greatest Seducers, and as preaching the Doctrine of Devils: How far they are guilty of this, who censure the Marriage of the Clergy as Carnal and Impure, and therefore unbecoming the Sacred Office and Employment, I shall consider more fully afterwards: I premise this, to take off any such foolish Prejudice and Mistake which is got into the Heads of some weak and superstitious admirers

Οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

of Celibacy and Virginity, who neither consider the Nature of Things, nor the Nature of the Gospel and Christianity, so wisely and fully as they ought to do; for the one of these makes it sometimes absolutely necessary for the Priests to marry; and the other does so plainly allow and approve it, that I wonder our Adversaries should ever attempt to bring any thing against it out of the Bible. The Priests of the Old Testament, under which God required some peculiar Purities of Body, were all married, and their Marriage was necessary to the very being of their Church, and a thousand times more so than Infallibility is now: For had any of their Enemies designed to destroy their Succession, the taking the present Method of the *Roman* Church, and forbidding the Priests to marry, had effectually done it; Marriage was as necessary then to preserve the Church, as it was to people the World. And before that, in the Time of the Patriarchs, the Elder Son, who was the Head of the Family, and was to keep it up, was a Priest: And all the Men that are now in the World, derive their Rise and Original from a Priest, who both sacrificed, and was a Preacher of Righteousness.

As to the New Testament, there is not any Alteration made by our Blessed Saviour nor his Apostles in this Matter; which there ought to have been very expressly, had any such thing been intended or designed by them. But though a new Order of Priests is there set up, who were not to beget and to propagate their own Order as the Jewish were; yet their having Wives and Children is particularly mentioned, not as necessary, but as allowable in their Characters and Qualifications; so that were not our Adversaries Men of Courage and Resolution, that can face a Canon's

Mouth,

Mouth, and run up to it though it thunder never so loudly, and be levelled never so directly against them, they would never offer to meddle with Scripture, and to turn that against Priest's Marriage which every where speaks for it, and expresly allows it; but they resolve to try to make good their own vile Character and abuse of Scripture, that it is a Nose of Wax that may be wound any way as one pleases; and that one may prove any thing whatever by it, and make it speak even Contradictions. *Hobbs* I remember, and *Spinoza*, do very often quote Scripture for some of their Principles against the Truths of Religion, as *Milton* does for Divorce, and *Ochinus* for Polygamy: And all these may with as much Reason make use of it for to justify their Opinions, as the *Papists* produce it against Priest's Marriage. How Scripture can be brought off to plead against it self, and to condemn a Bishop, a Priest, or a Deacon's having a Wife, when it says of every one of them, *Let them be the Husbands of one Wife*, is hard to imagine, unless our *Roman* Adversaries can by their Infallible Power of interpreting Scripture, make one Wife in all those places to signify no Wife at all; for according to our Heretical way of understanding the Scripture by our own private Spirit and Judgment, or as they call it, *Fancy*, it must have another meaning.

Father *Mumford* the Jesuit, in his *Catholick Scripturist*, brings that very place of 1 *Tim.* 3. 2. thus translated according to them, *It behooveth therefore a Bishop to be the Husband of one Wife.* To prove the single Life of Priests; It will require, sure, great Art to improve it to that purpose; but thus he does it; 'In the first Birth of 'Christianity, Virginity was so rare, both among *Jews* 'and *Gentiles*, that it was not possible to find Men en-

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'duced therewith, who were both of sufficient maturity 'in Years and Knowledg, *&c.* as is requisite in Bishops 'and Priests; yet even then the Apostles would have 'this at least observed, that no Man who married a se-'cond Wife, should be made a Bishop, no nor a Dea-'con, nor Priest. And therefore ever after none of those should be any Husband, or have any Wife at all; that should have been put in to make up the Argument, *they should now be the Husband of one Wife, hereafter of none*, which the Apostle could easily have added, had he designed any such thing as the Jesuit would have him.

Since we are fallen upon this place, and they attack us even in our own strong Hold, I will first make good this, and some other places against them for Priests Marriage, and then examine what they can pick up or bring against it. But this is such an impregnable Defence for us, that none of their little Attempts upon it can ever shake or move it. For can any thing in the World be plainer, for God's allowing and approving of the Marriage of the Clergy, than those Rules and Directions of St. *Paul*; *A Bishop must be blameless, the*
1 Tim. 3. 2, 4. *Husband of one Wife—having his Children in subjection with all gravity*; and *if any be blameless, the Husband*
Tit. 1. 6. *of one Wife, having faithful Children*, he was fit to be ordained an Elder. And so, *Let the Deacons be the*
1 Tim. 3. 12. *Husbands of one Wife, ruling their Children and their*
11 *own Houses well*—and *even so must their Wives be grave*, &c. How contrary are these to the quite different Qualifications now required in the Church of *Rome*, that they vow Continence, and profess Virginity, and have neither Wife nor Children. And what can be said to such plain places as these are? Why, Father *Mumford* hath told us, That it was the great rarity and difficulty

difficulty of finding such as profess'd Virginity in the beginning of Christianity, who were fit to be Ordained, that was the Reason of this allowance: and I believe this will be a lasting Reason for it, that it will not be possible to find a sufficient number of Men to discharge the Sacred Office, who will profess, and let me add, keep those Vows of Virginity. But how does he know that this was but a temporary Allowance? Does the Apostle give any such intimation by his words? And may we not as well suppose, from any thing we find in them, that the other Rules and Directions about a Bishop's *being given to Hospitality, not given to Wine, no striker, not greedy of filthy Lucre*, were but temporary too? *Yet even then*, says he, *the Apostles would have this at least observed, That no Man who married a second Wife, should be made a Bishop, or a Deacon, or Priest.* Well, although the allowance of a first Wife be quite different from allowing none, yet why not a second sometimes? when there may be the very same Reasons for that as for the first; and the Considerations of *not burning*, and *avoiding Fornication*, may as much justify and oblige to the taking a second Wife as a first: A Bishop, a Priest, or a Deacon, were to be the Husbands but of one Wife, but why may not that mean but of one Wife *at once*, and not one Wife *in all? Why, 'tis otherwise understood by the Councils and Fathers unanimously:* And Father *Mumford* is sworn, we know, to interpret the Scripture according to the unanimous Consent of the Fathers. But has he consulted *Theodoret* upon the place, who is expressly against him, and says, *The Apostle has not herein rejected second Marriages, which he often commands* *. *But it was the Custom of the* Greeks *and* Jews *to have many Wives at the same time*; and they used

* [illegible] Theod. in loc.

used to divorce and put away their Wives, for slight Occasions, and to marry another; which was not a thing of so good Fame and Credit, though it were allowed by the Laws, that he should be made a Bishop who had done so: *For if he put away his former Wife, and join himself to another, he is worthy of reprehension, and liable to blame*; but not so, *if Death took away his former Wife* *. So that he plainly embraces this Explication, which St. *Chrysostom* and other Fathers do also agree in, (which it is not my business to examine, since he is enough to spoil our Jesuit's pretended Unanimity) that a Bishop should be the Husband of one Wife, that is, not have two Wives living at the same time, one married after the Divorce of another, as many other Christians probably had, especially before their Conversion, which was such a blot to their Reputation as would have too much blemished and stained the sacred Function; but *This*, says our Jesuit, *is shewed evidently not to be the meaning of those words*, namely (*that they never had at one and the same time more Wives than one before their Conversion*) *for he useth just the same Words and the like Expressions when he could have no such meaning*; *for* Chap. 5. *where he speaketh of chusing a Widow (for the end there intended) he in like manner saith, She should be a Widow, having been the Wife of one Man*, ver. 9. *How ridiculous is it to say that here (where there is just the same Expression) the meaning is, that only such should be chosen to be Widows (for the end here appointed) who had had but one Husband at one time before her Conversion; for neither Jews nor Gentiles did ever permit Women to have more Husbands than one at once, it had been therefore ridiculous to require that which could not but be*: But did not both Jews and Gentiles often put away and divorce their

* Εἰ γὰρ αὐτὸς τὴν πρότερον ἐκβαλὼν ἑτέρᾳ συνῴκησεν, μέμψεως ἄξιος καὶ παρρησίας ὑπεύθυνος· εἰ δὲ τὴν θεία τὸν θάνατος διέλυσε τὴν πρότερον. — Ibid.

their Wives? Nay, was it not a Custom for some Women to divorce themselves from their Husbands, as appears by *Justinian* *? and might not the Wives, when so divorced, marry again to other Husbands? and so a Woman might have been the Wife of two Husbands living at the same time; of one from whom she was divorced, and of another to whom she was married after such Divorce; but this not without some Scandal and Imputation to her Credit, which made her unfit in the Apostle's judgment to be chosen into the number of Church-Widows. This I hope may give our Jesuit Satisfaction in this matter; but if it do not, what mighty advantage will it be against the Marriage of the Clergy, if they were to have but one Wife? What is there more, either of Inconvenience by involving Men in Worldly Cares, or of Undecency by performing the Conjugal Acts in the repeating of Marriage, than in the continuing it? All their Arguments from those Topicks against the Marriage of the Clergy, will hold as strongly, if there be any strength in them, (which I shall examine by and by) against first Marriages as second; and I am afraid the same superstitious Whimsy and Conceit which first opposed the one, was the true cause of the dislike of the other; tho bating some Accidents of the Wives dying young, before those natural Ustions and Fervors are gone off, which the Spirit of God, which best knows our frame, hath made a necessary Reason of Marriage, there is nothing of that Danger or Temptation to private Persons, or that Scandal to Religion in general by the prohibition of second Marriages as of first; and therefore the Greek Church which has preserved the Tradition of Priests Marriage from the time of the Apostles, and has only

* *Novel.* 1.

limited it to the Times before Orders, but does not afterwards either dissolve the Marriage, or forbid the use of it, is nothing so blameable as the Church of *Rome*, which hath usurped an unreasonable Power to do both, against the Laws both of Christ and of Nature, and against the original End and Institution of Marriage.

I might bring other very probable places of Scripture for Priests Marriage, as that of *Heb.* 13. 4. *Marriage is honourable in all*, i. e. in all Persons, without any exception to Priests; for tho πάσι may possibly be of the Neuter Gender and signify Things, yet there is no reason to exclaim so much as they do against that Translation which renders it Persons, since the Apostle so immediately speaks of Persons in the same Verse, as opposed to those who are married, *for* πόρνοις

I call that also a probable place for the Clergy's Marriage in 1 Cor. 9. 5. *Have we not Power to lead about a Sister a Wife as well as other Apostles, and as the Brethren of the Lord, and* Cephas? Here St. Paul asserts his own Power and Right to lead about ἀδελφὴν γυναῖκα, and tells us that *Cephas* and the other Apostles did so; Now the only Question is, whether γυναῖκα ought to be translated Wife or Woman? we own it signifies both, but when ἀδελφὴ *Sister* comes before, which includes Woman in it, to make γυναῖκα signify only Woman again, we think would be a great Tautology, and therefore it ought to be translated *Wife*: and we are confirmed in this, because the other Women did also attend and accompany the Apostles in their Travels, and were useful to them on some Religious Accounts, yet since we know *de facto* that most of the Apostles had Wives, all of them, say the Fathers, except St. *John* and St. *Paul*, tho *Ignatius* *, and *Clemens Alexandrinus* † expressly affirm, that St. *Paul* himself was married, (tho not when he wrote this Epistle) it is not likely, nor would it have been so credible to have left their own Wives, and without them to have carried other Women about with them: so that with our *Jesuit's* good leave we cannot think our Translation of this place to be a foul Corruption, but rather theirs to be a great Impertinence.

* Ignat. ad Philad. † Clemens Alexandrinus Strom. 3.

I might give in those other places of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*, as Evidences to justify the Marriage of the Clergy, since they belong to them as much as to any other, unless God made them of such cold Complexions that burning could not belong to

them, or their Character were to ensure them from these natural Burnings of Concupiscence, and there was no danger of their ever falling into Fornication, which the Church of *Rome* has shamefully disproved; and therefore they under such Circumstances are as much obliged to marry as the rest of Mankind, and perhaps something more, since the Scandal and Mischief which arises to Religion by their failings, for want of that due Remedy which God has provided, is much greater than in any others. But I shall more largely consider, and more fully press those places upon them, as that also of the Apostle, 1 *Tim.* 3. 4. who calls the forbidding of Marriage the Doctrine of Devils, when I come to examine their Vows of Continence.

But I account those clear places of *St. Paul* [illegible]

o show either the Inconvenience or Unfitness and decency of it, now it is very strange that God ld approve of that which at the same time is charby him to be either undecent or inconvenient, as ust be acknowledged to be very arrogant and asing for any Church to judg better of those things God himself, and to condemn that as unfit which llows, so to make him himself condemn it is much se, and a down-right charging him with the folly aking a Law, and at the same time owning it to reasonable.

econdly; If the Scripture were against Priests Marge, then why are our Adversaries generally so mo, which the Council of *Trent* it self seems also to *, as to make Celibacy to be annexed to Holy Or only by Ecclesiastical Right, and not by that ich is Divine or Apostolical? this seems to be a n Confession that Scripture has no where declared inst it, and therefore to what purpose do they pro any thing out of it? since if there were any po Divine Law then against it, the Church, as they , could not dispense with it as it has often done, as it now permits the Greek Priests, who are agst them, the use of their Wives, and if any such sons could be brought against it from thence, as are ded in Nature, and result from any intrinsick E l, urpitude in the thing it self, or a proper ness between that and the Sacred Function, of their Arguments drive at, then it ral and indispensable Law; I t purpose they bring places which is acknowledged to

* Non obstante lege Ecclesiastica. Canon. de Sacram. Matrim. Sess. 24.

them, or their Character were to ensure them from these natural Burnings of Concupiscence, and there was no danger of their ever falling into Fornication, which the Church of *Rome* has shamefully disproved; and therefore they under such Circumstances are as much obliged to marry as the rest of Mankind, and perhaps something more, since the Scandal and Mischief which arises to Religion by their failings, for want of that due Remedy which God has provided, is much greater than in any others. But I shall more largely consider, and more fully press those places upon them, as that also of the Apostle, 1 *Tim.* 3. 4. who calls the forbidding of Marriage the Doctrine of Devils, when I come to examine their Vows of Continence.

But I account those clear places of St. *Paul* about a Bishop, a Presbyter, and a Deacon, their being the Husbands of one Wife, such a Demonstration for the Marriage of the Clergy from Scripture, that as nothing need to be added to them, so 'tis the highest Impudence to bring any thing against them; and before I proceed to a particular Examination of what is cited by them to that purpose, I shall make these two General Remarks and Observations upon them.

First; That no good Reasons can be brought out of Scripture against that which the Scripture so expressly allows and approves; for it must be a high Reflection upon Scripture and the Author of it, to make it thus oppose and contradict it self: Whatever our Adversaries produce out of Scripture against Priests Marriage,

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is to show either the Inconvenience or Unfitness and Undecency of it; now it is very strange that God should approve of that which at the same time is charged by him to be either undecent or inconvenient, as it must be acknowledged to be very arrogant and assuming for any Church to judg better of those things than God himself, and to condemn that as unfit which he allows, so to make him himself condemn it is much worse, and a down-right charging him with the folly of making a Law, and at the same time owning it to be unreasonable.

Secondly; If the Scripture were against Priests Marriage, then why are our Adversaries generally so modest, which the Council of *Trent* it self seems also to be *, as to make Celibacy to be annexed to Holy Orders only by Ecclesiastical Right, and not by that which is Divine or Apostolical? this seems to be a plain Confession that Scripture has no where declared against it, and therefore to what purpose do they produce any thing out of it? since if there were any positive Divine Law then against it, the Church, as they own, could not dispense with it as it has often done, and as it now permits the Greek Priests, who are amongst them, the use of their Wives; and if any such Reasons could be brought against it from thence, as are founded in Nature, and result from any intrinsick Evil, or Turpitude in the thing it self, or a proper unagreeableness between that and the Sacred Function, which most of their Arguments drive at, then it would be a natural and indispensable Law; I ask therefore, to what purpose they bring places out of Scripture for that which is acknowledged to be only of Ecclesiastical

* Non obstante lege Ecclesiasticâ. Canon. 9. de Sacram. Matrim. Sess. 24.

moderate admiration of Virginity, and of that contempt and reproach of Marriage, which got very early into some weak, tho devout and well-meaning Heads, who neither understood Nature and Philosophy, nor had any true and Manly Thoughts of Religion, but who, in the Apostle's Character, *had a Zeal, but not according to knowledg*; and tho this Humour got too soon into the Church, or at least into a great party in it, yet the Hereticks were the first and original Authors of it.

The second place cited by our Adversaries against Priests Marriage, is that of 2 *Tim.* 2. 4. *No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Souldier*: From whence they infer, that Clergy-men should not entangle themselves in Secular Businesses

Wife and Family may oblige one to, which is here forbid by all the Apostle, for he would then forbid it to all Christians as well as Clergy-men; for not only *Timothy*, but all Christians in general, are all the Souldiers of Christ, who ought not so to entangle themselves in the Affairs of this Life as not to mind Religion, and the far greater ones of another; and this is all that seems here forbidden. The Apostle indeed in another place says, *He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married, careth for the things that are of the World, how he may please his Wife*, 1 Cor. 7. 32, 33. and this they bring also against the Marriage of Priests, but if it proves any thing against any Marriage, it proves too much; for it is as much against the Marriage of all Christians as that of Priests; but those words, and the whole of that Chapter wherein St. *Paul* exhorteth not Priests only, for he speaketh not particularly of them, but of all Christians, to whom he wrote, rather to continue unmarried at that time than to marry, unless upon some necessary Reasons, have a special and particular relation to those times of Danger, Hazard, and Persecution which Christians were then in; and therefore he expressly says, *ver. 26. It is good for the present distress* that a Man do not marry, and yet he blameth them not if they did, but tells them that *such should have trouble in the Flesh*, ver. 28. *i. e.* they should meet with such Troubles and Distresses at that time, that the free and unmarried would be much better provided for than they that had a Wife and Children, the Care and Love of which would oblige a Man *to take care of the things of the World how he may please his Wife*, and provide for his Family; whereas the unmarried had

nothing to do but to mind and be concerned for Religion, and to prepare himself to suffer for it, and so *to care for the things of the Lord, how he may please the Lord.* That this is the full and true meaning of the place, will appear to any one who carefully reads the Context, where St. *Paul* gives them notice of some present Danger and Trouble falling upon them, *ver.* 29. *But this I say, Brethren, the time is short; it remaineth that both they that have Wives be as tho they had none*; i. e. 'twill now very shortly come to pass that they that have Wives shall be as they that have none, *i. e.* forced to leave them, and be all in great and equal danger; *and they that weep, as tho they wept not; and they that rejoyce, as tho they rejoyced not; and they that buy, as tho they possessed not; and they that use this World as not abusing it: for the fashion of this World passeth away*; i. e. they that weep now, shall be as those that do not weep; those that rejoice as those that rejoyce not; they that are rich and purchase, as those that possess not; those that use this World, as those that use it not, *i. e.* the circumstances of Christians, however different now, shall be made all one by the change of Affairs which is suddenly coming upon us; for a new face of things appears, and the present fashion of them will pass away, and be changed like a Scene, and all will become very dangerous and troublesome: And then he adds, *But I would have you without Carefulness: He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married, careth for the things of the World, how he may please his Wife.* I have been the longer in giving this Paraphrase and Account of the Context, because it is a true Key to let us in to the Sense, not only of those Words, but of the whole Chapter, which our Adver-

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saries make so great advantage of against Marriage, for want of understanding the true scope, and design, and meaning of it, but we must forgive them, for they are not much used to read Scripture, and they count it dangerous to understand it by their own private Spirit and Judgment.

The remaining places produced by them against the Clergy's Marriage, are to show a sort of impurity and undecency in the Act of Marriage, which renders it unfit and unsuitable to the performing such Sacred Offices as Priests are daily to be imployed in. To which I answer in general, That there is not any such impurity; for the Apostle calls the Marriage-Bed ἀμιαντὸς, *without any Impurity*. And Christianity knows no Impurity or Uncleanness, but what is of a moral Nature, that is, what is against some Law. Turpitude, and Filthiness, when they are applied to moral Acts, are only figurative and metaphorical Expressions, borrowed from sensible and corporeal Matters, to represent the rational and intellectual Acts of the Mind. And so are those Platonick Phrases of the beauty and pulchritude of Vertue; and that fine saying, *That if those could be seen by corporeal Eyes, they would mightily ravish, and extreamly enamour those that beheld them*: Which is at most but a Platonick Fancy, and that perhaps too much dipt in Sense and Matter, drawing Vertue like a beautiful Cupid, as Painters do the Pictures of Angels, by some Face they admire; and all this is but an imaginary representing Things of another Nature, by corporeal Images and Ideas; whereas the true Essence and Nature of these, of all moral Actions, lies only in their agreeableness or unagreeable-

neſs to ſome Law of God and Nature, and their tendency to promote ſuch Effects to the Good of the World. This is the true Rule and Meaſure of them, and not a fancied Purity or Impurity, bearing any imaginary Likeneſs or Analogy to ſomething that is corporeal; this is meer Fancy, and a very weak and low Conceit of Things of a moral Nature. A Man's Mind can no more be defiled by a Phyſical Impurity of the Body, than a Sun-beam is by the Vapours of a Dunghil, or a Thought by an Impoſthume in the Head; or, I may add, than the Divine Eſſence, by its preſence in all places; 'tis only ſuch Thoughts of the Mind, or Acts of the Will, which are contrary to a Moral or Divine Law *that defile the Man*, as our Sa-
t.15.18. viour declares in a like Caſe *, againſt that Phariſaical Fancy and Opinion, that ſome outward uncleanneſs of the Body did ſo. He who acts with his Body, or conſents with his Mind and Thoughts to what God diſallows and forbids, he defiles himſelf with a Sin, which is the only Defilement the Soul is capable of, and without that to ſuppoſe it to be defiled by a bodily Pollution, is to deſtroy Morality, and to make any ſuch Pollution unfit, or unqualify a Man for the Offices of Religion, is to bring the Rituals of Judaiſm into Chriſtianity: and yet this is, and always has been, the ſtrongeſt Prejudice againſt Prieſts Marriage, and the whimſical Foundation of their *Celibacy* and *Virginity*, as having in it a greater Purity both of Soul and Body. But I hope what I have ſaid, may help to ſet our Thoughts right as to that Matter; I proceed to examine thoſe places of Scripture which they bring to countenance any ſuch charge.

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The first is that of 1 *Cor.* 7. 5. wherein the Apostle supposes, and approves, not commands, as *Bellarmine* would have it, that married Persons *abstain, by consent, for a time, that they may give themselves to Fasting and Prayer.* From whence they thus argue, that if other married Persons are to do so for those Ends, then Priests who are daily to give themselves to Prayer, and the Sacred Offices of Religion, are always to abstain.

To which I Answer; That Priests are not to give themselves daily to such Prayer as the Apostle here means, for that was a set and solemn, and extraordinary time of Prayer and Fasting both; and I suppose Priests are not obliged, nor do think themselves to be so, from this place, to such a daily Fasting: All Christians are to pray daily, and to pray continually, as well as Priests; and yet are not by that always obliged to abstain, but it may become both, upon some solemn and extraordinary Times of Devotion and Humiliation, to abstain from the Acts of Marriage, as well as from their Food, though there be no impurity in either: and this is all the Apostle means, who does not however absolutely require it.

But, say they, in the words of the *Catholick Serpentist, Even in the Old Law, the Priests who offered the Holy Host for the People, did not so much as stay in their own Houses, but were purified, and so separated for that time from their Wives. Luke* 1. 23. And *it came to pass, that after the days of his Office were expired, he* (*Zacharias* the Priest) *departed unto his House, and after*

ter these days his Wife conceived. Our Priests of the New Law being to offer daily Sacrifice, are daily to observe Virginal Purity.

Now here I would ask our Jesuit, where he finds any such Order or Command of God in the Jewish Law, that the Priests should be separated from their Wives during the performance of their Office in the Temple? There was a Command given to *Aaron* and his Sons, *Levit.* 20. 9. *That they should not drink Wine nor strong Drink, when they went into the Tabernacle of the Congregation; And this was to be a Statute for ever throughout their Generations, that they might put difference between Holy and Unholy, and between Unclean and Clean; and that they might teach the Children of* Israel *all the Statutes which the Lord had spoken unto them by the Hand of* Moses. And there were a great many legal Pollutions which made them unclean; so that whilst under them they were not to Sacrifice, not to eat of the Holy Things, *Levit.* 22. 3, 4, 5. as being a Leper, or having a Running Issue, or touching any thing that is unclean by the Dead, or touching any creeping thing whereby he may be made unclean; but among all those which are particularly and punctually reckoned up, there is no mention of any conjugal Uncleanness, nor were the Priests any where commanded, even by the Jewish Law, which made so many ritual Uncleannesses for peculiar Reasons proper to their gross Conceptions, and their childish State, to abstain from their Wives, or the Acts of Marriage, during the time of exercising their Sacred Function. So that as to the Priest's ministring in the Tabernacle and Temple, by

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such Turns and Courses, and being absent from their Wives at those Times, as in the Instance of *Zacharias*: This was a meer accidental Thing, by reason of his living in the Hill Country of *Judea*, far from *Jerusalem*, and so leaving his Wife and Family when he came up to minister in his Course, for they were not at all obliged, by any Law, to be from their Wives at that Time, nor to be separated from them during these their Courses of Ministration, which were not appointed till about four hundred Years after *Moses*, when *David*, for greater Order and Convenience, distributed the Priests into so many Classes, that were to attend at the Tabernacle by turns; so that no such Pretence can be alledged of any such Absence or Abstinence before; nor did *David* make any such new Order or Provision, when he setled this new Combination of the Priests. Nor is the Instance of *Zacharias* any more to their purpose, than of a King's Chaplain who lives in the Country, leaving his Wife there during his monthly Attendance at Court; and yet that of the Priests was much shorter, to wit, only seven days. But such things must be pick'd up to make a shew of Scripture to no purpose, but only to assume to themselves the new Name of a *Catholick Scripturist*, which is almost as absurd and ridiculous in their sense, as that of *Roman Catholick*: But every one may Christen his own Child by what Name he pleases, though that does not make him of ever the better Family.

Luke 1. 39.

1 Chron. 24.

But though I have done with my *Jesuit-Catholick Scripturist*; if I may mend the Name by that glorious Addition, yet I must go on with the Argument, as 'tis managed

managed by others: And here *Bellarmine* tells us, That *in the Old Testament, Continence from Wives was especially required in those who were drawing nigh to God, or handling any Sacred Matter, as those who were to eat the Paschal Lamb, were to have their Loins girt; whereby was signified that they ought to tame all Carnal Pleasure.* Now of all Arguments, and of all places of Scripture, these Mystical and Allegorical Ones are the most unanswerable; for had he gone on with the Allegory about purging their Houses from Leaven, and made that to signify putting away their Wives at that Time, it would, in my Mind, have done full as well, and the one would have answered the other, and was as much intended by it, as by eating with the Loins girt, the subduing Carnal Pleasure, or abstaining from their Wives, when another plain Reason of that is added, *They were to eat it in haste*, vers. 11. as they came out of *Egypt*. But when a Man's Fancy is set upon *Allegorizing*, which in English is going a *Wool-gathering*, even the Priest's Breeches which they were commanded to wear when they ministred at the Altar, *Exod.* 28. 42. these shall be made a Symbolical Argument, that Priests now should have no Wives, as they are by the great Cardinal, because, forsooth, *these Breeches were to reach from the Loins to the Thighs.* When his Hand was thus in at Wit and Fancy, he had even as good have undertaken to prove, that the Priests must necessa-

Preterea in Veteri Testamenti continentiam ab uxoribus videmus in primis fuisse requisitam in iis qui Deo propinquaturi, vel rem aliquam sanctam tractaturi erant. Nam Exod. 12. præcipitur ut comesturi Agnum Paschalem renes sucs accingerent, quo significabatur—debere eos carnis voluptatem edomare qui Agnum Paschalem comedunt. *Bellarm.* de Cler. l. 1. c. 19.

Item Exod. 28. præcipit Deus ut Aaron & filii ejus cum ingrederentur tabernaculum fœminalibus lineis à renibus usq; ad femora tecti essent quo significarum esse debere Sacerdotes Novi Testamenti aut Virgines esse, aut contracta cum uxoribus fœdera dissolvisse. *Ib.*

necessarily be without their Wives at that time, because they themselves then wore the Breeches. But let us leave these Allegories, which are, I suppose, to make us more merry than wise in this Matter; though *Bellarmine* produces them very gravely, and brings very grave Authorities for them, which I will not injure so much, as to examine them. Allegories in a Controversy may be spared and let alone, as Women and Children in a War, because there is no strength nor no danger in them.

But there are two plain places, and Matters of Fact produced to prove this: The one is that of *Abimelech*'s refusing to give the Holy Bread to *David* and his Servants, unless they had kept themselves from Women, 1 *Sam.* 21. 4. Now would they prove from hence, that the Priests who are to eat the Holy Bread under the Gospel, namely the *Eucharist*, are therefore to keep themselves from Women? This will not do, though the Shew-bread were a Type of the *Eucharist*; for the Priests themselves, to whom alone and their Families it belonged, according to the Law, to eat this Holy Bread, were not obliged to keep themselves from their Wives in order to it; for they were to eat it, I suppose, every day, their Wives and Children were to eat it with them, and there was no such Command in their Law, that they should contain from their Wives when they ate it; but by this Example used to this purpose, rather Lay-men, such as *David* and his Young-men were, are to keep themselves from Women upon that occasion than the Priests. But the Truth is, *Abimelech* here, in an extraordinary and unusual Case, when he gave the Holy Bread to those to whom it did

not belong by the Law, would make up this, by requiring a more than ordinary legal Purity; or at least he spoke those words with some such design, *If the young Men have kept themselves at least from Women.* But I dare say, without any the remotest meaning against Priests Marriage, or total abstaining from their Wives. The other is that of the Peoples not coming at their Wives for three days, when they were sanctifying themselves to receive the Law at Mount *Sinai*, Exod. 19. 15. But if this proves any thing, it proves, that the People as well as the Priests are to contain from their Wives, upon extraordinary approaches to God, for here is nothing peculiar to the one more than to the other; and when God shall be pleased to come down in so miraculous, and dreadful, and sensible a manner, as he did at Mount *Sinai*, we ought to meet him with all that purity of Soul and Body which he requires. Under the Law he required them to be free from legal and ritual Pollutions; and therefore washing their Clothes was as much required here, as not coming to their Wives; but under the Gospel nothing is required, when we draw nigh to God, but moral Purity, that is, a right disposition of Mind, a freedom from Sin both in Soul and Body; for that is the only Pollution that defiles a Man under the Gospel, and without that nothing can any more make us unclean before God, than washing with Water can make us clean again, as it did among the Jews. The truth is, all that fancy of greater Purity in any such Abstinences, and of Pollution in the Acts of Marriage, is nothing else but rank Judaism; and instead of a true Christian and Moral Purity, 'tis a bringing us back

back to that which was purely Ritual and Ceremonial, and a setting up the Jewish State and Oeconomy, *which stood only in Meats and Drinks, and divers Washings, and Carnal Ordinances imposed on them until the time of Reformation*; wherein many such things were required as were to *sanctify as to the purifying of the Flesh*, tho as pertaining to the Conscience they signify nothing; but 'tis not a carnal and external, but an inward, and spiritual, and moral Purity, by which God will now *be sanctified in all them that draw nigh unto him*; and the Priests are thus with *David to wash their Hands in Innocency, and so to compass the Altar*; and if with a gross and Jewish, and Unphilosophical Conceit we make any mere bodily Pollution to hinder them, or render it less fit or decent for them to perform the most sacred parts of their Office, we may as well bring in all the Jewish Uncleannesses, of touching a Dead Body, or a creeping thing, or any other Person that is thus unclean, and the like; and I can see no more reason why Priests upon any such score of a fancied Impurity should be kept from marrying, or a lawful use of it by reason of their sacred Function and Office, any more than that upon the same account they should be prohibited to make an Issue, or to take Physick. There is a natural Shame indeed attends those and other Acts of Nature, and therefore she always draws the Curtain of Modesty over them; and there is a Physical Impurity in these and other bodily Evacuations, but none of them do render a Man less fit for the Service of God, or unqualify him for the administration of holy things, nor is there any good ground, that I know of, why the one should do it more than the other; yet all the old Enemies to Priests Marriage have always beat upon this

Heb. 9. 10.

mistake, and could never get this childish and low Fancy out of their Heads, that there was an Impurity in it that unfitted and unbecame the Sacred Order, and to prevent this they have brought in a real and horrid Impurity into it, by allowing sometimes, as they have scandalously done, or at least by occasioning that Concubinage, and Fornication, and other unlawful and abominable Uncleanness, which their own Authors do all along witness and complain of in their unmarried Clergy; and therefore this mighty pretence and concern for higher Purity, which was as hypocritically boasted of by the first Hereticks as by the late pretended Catholicks, and the forbidding Priests to marry upon that account comes very near, I doubt, to that Doctrine of Devils, of which the Apostle speaks, 1 *Tim.* 4. 3. where he gives these Characters of the Teachers of it, *that they speak Lies in Hypocrisy, and forbid to marry*: Whoever then they are that forbid to marry, and make a false and hypocritical pretence to greater Purity by the doing so, these seem very plainly to be chargable with the Doctrine of Devils: and then let the Infallible Church look to it, for I know none are more like to be found guilty of this than they are. I know they would shift off this black Charge and Indictment to the *Marcionites* and *Manichees*, and other early Hereticks; but however it may be meant of those ancient and original Antichrists, yet others are still as liable to it as they were: For they did not forbid Marriage to all, but only to their Elect, so that they did no more condemn it universally than the Papists do; and St. *Paul* speaks not here of Persons, but of Doctrines, and there could hardly be any worse than to disparage Marriage, the wise Ordinance of God to preserve the World,

World, and his own Primitive and Original Institution in the State of Innocence, than what the Roman Church, and the chief Heads and Teachers of it, the Popes, who prohibited Marriage to the Clergy, have openly published and maintained. *Siricius* the first of them who did this, did it for these Reasons, as appears by his Epistle to the Bishops of * *Africa*, because *they that were in the Flesh*, (i. e. who were married) *could not please God; and to the pure all things are pure, but unto them that are defiled* with Marriage *is nothing pure.* This was making Marriage an Impurity with a witness, and a State of unlawful Carnality, that neither Priest nor Layman could live in it, and be a Christian. I don't know any Heritick who had called himself a Christian, could ever have given a worse Representation of Marriage than this is, and could have put a greater Abuse either upon that, or upon Scripture.

* Siric. Epist. 4. c. 9.

After him Pope *Innocent* gave as bad Reasons in his Decree against Marriage of the Clergy, for when they, says he, *ought to be and are called the Temple, and Vessels, and dwelling of the Holy Ghost, it is unfit for them to serve the Beds of Uncleanness (b); and it is not lawful to admit them to Holy Offices which use carnal Company with their Wives, because it is written, Be ye holy, for I am holy* *, which makes Marriage to be in it self unholy. Afterwards when Pope *Gregory* the Seventh came with more Fury and Violence to establish the Celibacy of Priests, he calls their Marriage by no other name *than Adultery, and Concubinacy, and the inveterate Disease of Fornication in the Clergy (c)*; and then as their Marriages were made

(b) Quùm enim ipsi templum vasa & Sacrarium Spiritus Sancti debeant esse & dici, indignum est eos cubilibus & immunditiis deservire. Distinct. 28. can. 2.

* Distinct. 82. Proposuisti.

(c) Inveteratum morbum fornicationis Clericorum. *Greg.* 7. l. 2. Epist. 30.

Pledges and Securities to them as the Married have done; And therefore an Italian Cardinal * in the Council of *Trent*, where the Marriage of Priests was greatly prest to be granted by many Catholick Princes, wisely told the Council, *this Inconvenience would follow from it, that having House, Wife and Children, they will not depend on the Pope but on their Prince, and their Love to their Children will make them yeild to any prejudice of the Church, and they will seek to make the Benefices hereditary, and so in a short time the Authority of Apostolick See will be confined within* Rome †. So that 'tis this is a good Pillar to maintain the Greatness of the Roman See, and to keep the Clergy in a more strict dependance upon it; and therefore it is observable that the same Man who so strenuously promoted it, did at the same time strive to advance the Papacy to the highest pitch of Glory above any of his Predecessors, and to make it trample upon all other Kingdoms and Empires who were to fall down and worship it; I mean Pope *Hildebrand*.

Rodolphus di Carpi.

History of the Council of Trent, l. 5.

Our Age has sufficiently taught us, that 'tis not a Love of great Purity, but of great Liberty and Loosenes, that causes an aversion to Marriage, as *Augustus* told the *Romans* of old, who had got the same Humour among them, *licentiam libidini ac lasciviæ vestræ exercendæ quæritis.* And *Aventinus* says this upon *Gregory* the Seventh, forbidding Marriage to the Clergy, *Gratissima hæc fuere scortatoribus quibus pro unâ Uxore sexcentas Mulieres inire licet.*

I would no way detract from the honour of Virginity, nor would have others do so from that of Marriage;

riage; they were both of them States of Innocence and of Paradise; Christ has consecrated both, who was born of a Virgin, and yet of a married Woman. I would not have any Contention for Preference between them, for sure like other States of Life, they are equal and indifferent in themselves, there is no internal Excellency or Perfection of the one above the other, but the advantages to either of them are only accidental, and depend upon Circumstances, as they are capable of being improved into such Vertues as tend most to the Glory of God and the good of the World, and which of them do most serve those ends is impossible to be determined for all Times and for all Persons: The Apostle seems to favour and advise the one in a particular case of outward Distress and Persecution, but he absolutely commands the other in case of inward Burning and Temptation; for the one seems to be a safer Haven against the Storms of the World, and the other against those of the Flesh; but there are a great many more I am afraid perish by the latter than the former.

Whether it be more vertuous to destroy and extinguish those Passions which God and Nature has put in us, or wisely to govern and use them, was an old Dispute of the *Stoicks*, and other Philosophers, and may be very fairly applied to the case of Marriage and Virginity; the one side ranted bravely against the low, and animal, and brutish Affections and Inclinations of our Bodies; but the other, thought it unnatural wholly to destroy those that were a true part

of human Nature, and that it was a forgetting we were Men, to set Vertue to such a Romantick height and perfection, which was not proper or suitable to our present State.

Virginity calls it self an Angelical Perfection, and Marriage seems to have more of Flesh and Blood in it: but we cannot attain to the one, nor be without the other whilst we are Men: we must therefore exercise the proper Vertues of our State and Nature, and that is the highest Perfection we are capable of. The Angels are pure Spirits, who are neither capable of Virginity nor of Marriage, and so can never be proposed as Examples of those those things to us, and 'tis a great mistake to think our Saviour meant any such thing, when he said, *That in the Resurrection they neither marry nor are given in Marriage, but are as the Angels of God in Heaven*; Mat. 22. 30. which was only spoke against the *Sadducees*, who ask'd, whose Wife she should be in the Resurrection who had seven Husbands upon Earth?

The greatest Saints in Heaven, at least those that the Scripture speaks of, which is most to be trusted, were married while upon Earth, and this was no hinderance to their utmost Perfection here, nor their highest Happiness hereafter. Virginity is no more an Heavenly or an Angelical State than Marriage; for they neither of them belong to Heaven or to the Angels, but are only Conditions of Life proper to this World; but in the other there is neither Male nor Female, Virgin nor Married, Husband nor Wife, Father nor Child,

but

but all these Worldly States and Relations are dissolved, and a full end is put to all the parts we acted, or the Persons we appeared in on this Scene here below.

As to its being a more pure and a more spiritual State, not drench'd in Bodily Passions, nor annoyed so much with the impure Vapours of what is fleshly and sensual, I have shown what a Whimsy that is, how there is no Impurity of the Body can affect the Mind; nor nothing defile the Soul but what is sinful and unlawful, and that this is the true rule and measure of Moral Purity, and there is no other fancied Uncleanness under the Gospel. That as to the Minds being sullied or annoyed with any such impure Vapours rising up from the Flesh, that is more to be feared in the unmarried, where the Fire of Natural Concupiscence not having vent, it burns and glows the more within; and as a great Man speaks upon this occasion, *Profecto fumus qui non exhalatur, totam domum perpetuò reddit fuliginosam, secus est si aptato camino erumperet:* The Mind and Thoughts are kept pure by having those fuliginous Steams carried off another way, that would otherwise perpetually smoke and foul it, and when the rising Springs of Passion and Desire, and the most strong and impetuous Inclinations are calmed and quieted by being put into their proper Chanels, the Soul is in a more serene, and composed, and undisturbed Temper, and more fitted for all the Duties and Exercises of Religion. The immoderate and undue admiration of Virginity made

Marriage to be contemned, and at last to be forbidden to the Clergy, as a State of Life unfit and improper for holy Persons, and therefore I have briefly adjusted the matter between them. At last the vowing of Continence was supposed to be annexed to Holy Orders, and made a New Obligation against Priests Marriage; which will be considered, with the Scriptures theybring for it, in a second Part that will quickly follow this.

ERRATA.

PAge 751. line 21. for *credible*, read *creditable*.
P. 757. l. 2. dele *all*.
P. 768. l. *penult*. for *than*, r. *then*
P. 771. l. 12. add *not*.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

The Celibacy of Priests, and Vows of Continence.

By William Pierce

PART II.

IMPRIMATUR.

Octob. 23. 1688. Hen. Wharton, *Rmo. in Christo P. ac D. D.* Wilhelmo *Archiep. Cantuar. à Sacris Domest.*

THE Places brought by our Adversaries out of Scripture for their Vows of Continency, are these three;

Luke 1. 34. *How shall this be, seeing I know not a Man?*

Matth. 19. 12. *There be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heaven's sake.*

1 Tim. 5. 11 12. *But the younger Widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first Faith.*

From the first of these they thus Argue; If the Blessed Virgin had not been under a Vow of perpetual Continency, she could not have made such a return to the Angel, when he told her, she should conceive and bring forth a Son; nor proposed such a Question as that, *How shall this be, seeing I know not a Man?* For she being then espoused to *Joseph*, might have conceived by him and brought forth a Son hereafter, though she knew not a Man at present, if she had not been under the Obligation of a Vow to the contrary, that had hindered her from knowing a Man for the future. But I suppose the Virgin might make such an Answer very easily and pertinently, without regard to any such Vow; for the Angel speaking to her of this as a Thing not to be done a great while hence, but as what was immediately to come to pass, nothing could be more natural for a Virgin to say, who was told this, than how can this be, seeing I know not a Man? We may as well deduce from those words, if we strain them too hard, an infidelity and disbelief of the Divine Power, or at least a disbelief of that famous Jewish Prophecy of the *Messiah*, which could not well be unknown to *Mary*, that he should be born of a Virgin, as her being under the Obligation of a Vow of Continence: But the plain Design of them is only this, to shew that she was a true Virgin who had not known Man, as she then asserted her self to be to the Angel. But there is no such thing implied, or follows from them, as that she would not, or could

not

not know a Man for the future. There seems plainly to have been no Revelation before this made to the Virgin, of her being the happy Instrument to bring forth our blessed Saviour: Neither had *Joseph* any such thing made known to him before she was found with Child, and an Angel appeared to him, on purpose to satisfy him about it, *Matth.* 1. 20. so that they could not be supposed to have either of them made any such Vow in order to such an End, as the forged and spurious Gospel of St. *James*, the Foundation of this imagined Vow in the Virgin, would have us believe. There is a great deal more Reason to think that both of them afterwards, upon such Heavenly Visions and Revelations made known to them, and out of regard to that great Honour which God had vouchsafed them in making them the Parents of his own Son, might resolve to be so of no other, but to preserve that Womb from any common use, that had been sanctified and set apart to one so great and extraordinary, though I see no necessary ground to make this an Article of Faith. But it seems not a little strange and impropable, that before they knew any thing of this wonderful Dispensation, they should be under such a Vow, which was an unusual, or rather an unlawful Thing among the Jews; and yet resolve to marry, which was not a very likely way to keep it; or that after they were married, both of them (for the one could not then make such a Vow without the other) should, without any knowledg, or any revelation of that great Matter, which is made the Ground and Occasion of this Vow, and which they were no way acquainted with till this coming of the Angel to *Mary*, who was then greatly surprized at it, that they should both enter into such a Vow, which must have added extreamly to the sup-

posed Guilt of the Virgin in the Opinion of her Husband, when he thought to put her away privily; though there is not then the least intimation of any such thing, which is therefore no small Argument against it. It was necessary that Christ should be born of a Virgin, according to a Divine Prophecy, and tho as a True Man he was to be born of a Woman, yet that he should come into the World in a miraculous and extraordinary way, above that of other Men: and had not this Virgin been espoused, and under the covert of her legal Husband, she had been liable to Death by the Jewish Law; so that it was necessary that she who was the Mother of Christ, should be in those Circumstances that *Mary* was: But there was no necessity, nor no manner of reason that she should be under a Vow of Continence, since every thing might be duly transacted without that.

The Virgin *Mary* did immediately conceive, upon the Angel's Salutation and Message to her, and did know that to be the meaning of his words; and therefore she had reason to make that return to them, *How can this be, seeing I know not a Man?*

From our Saviour's words in St. *Matthew*, Chap. 19. 12. *There be Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; They suppose that this voluntary Eunuchism must necessarily be from a Vow, by which these Eunuchs are brought under this Obligation, that they cannot but contain; and that not from a natural Impossibility, but only from a moral and voluntary one, which must therefore be a Vow. But I suppose, whoever freely and voluntarily abstains from Marriage, upon a good and religious Account, as St. *Paul* seems to advise in the 7*th* Chapter of the First

Epistle

Epistle to the *Corinthians*, namely, that in the time of Distress and Persecution, he may be more loose and free from the Troubles of the World, or may be at more liberty to go up and down and preach the Gospel, and wholly to mind the Business of Religion; whoever does this, though without a Vow, makes himself an Eunuch for the Kingdom of Heaven's sake. *He that standeth stedfast in his Heart*, as the Apostle speaks, *having no Necessity, but hath power over his own Will; and hath so decreed in his Heart, that he will keep his Virgin, doth well*, vers. 37. that is, if he fully purposes and resolves with himself to live unmarried, though without bringing himself under a Vow, which is the mighty thing that makes it an Act of Merit and Supererrogation with our Adversaries: But there was nothing of this Nature among the *Jews*, or Disciples, to whom our Saviour spake these words; and 'tis observable, that he speaks of this as a thing past or present; *There are Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; whereas had it been, there *shall* be Eunuchs which shall make themselves Eunuchs for the Kingdom of Heaven's sake, this would, no doubt, have been improved by our Adversaries, if not into a Prophecy, yet to a more direct pointing at their future Votaries, and would have made the words have looked something fairer for votive Eunuchism afterwards, rather than to be so meant at that Time when no such thing was in use: And the Apostles, to whom our Saviour made this answer, spake not at all of vowing Continence, but only of the greater Expediency of not marrying; and therefore our Saviour had no reason from their words to speak any thing of such a Vow.

That:

That this voluntary Eunuchism is not to be underſtood literally, as it was by *Origen*, is agreed by all, and our Adverſaries are ſo much againſt it, that they make it an inner incapacitating a Prieſt from his Office, if not deſtroying his Character: and ſince this Eunuchiſm is to be underſtood in a Figurative and Metaphorical Senſe, I ſee not why it ſhould be underſtood in ſo ſtrict and narrow a meaning, as that whoever abſtains from all forbidden and unlawful Pleaſures of that nature, out of a Principle of Vertue and Religion, ſhould not upon that account be ſaid to make himſelf an Eunuch for the Kingdom of Heaven's ſake, as well as he that does not marry; for Metaphors are not to be ſtrained ſo far as to touch in all Points; and tho the Apoſtles ſpeak only of not marrying, yet our Saviour may as well be ſuppoſed to take an occaſion from thence to ſpeak of abſtaining from unlawful Pleaſures, as of making Vows which are full as remote from the Queſtion propoſed to him about Marriage.

The third and great place for theſe Vows of Continency, is that of 1 *Tim.* 5. 11, 12. concerning thoſe Church-Widows, who, becauſe they will marry, the Apoſtle ſays, *they have Damnation, as having caſt off their firſt Faith*, i. e. that Vow of Continence, ſay they, which they made when they were admitted into the Order of thoſe Church-Widows. But how do they prove that that is meant by this *firſt Faith?* Is Faith ever in Scripture uſed to ſignify a Vow? Or, can they prove that any ſuch Vows were made in the Apoſtles Times, or long after? this we are ſure they cannot; And why then ſhould Faith be taken here in ſuch a ſenſe as it is no where elſe underſtood in the Scripture? Or, why ſhould we apply that to a ſuppoſed Cuſtom,

 which

which we have no certain grounds for any where else? So that we must first precariously imagine such a Custom, and then bring this place to prove it, and so grant the thing before 'tis proved, or else this place is no manner of proof of it.

Those Church-Widows who being poor and without Friends, μεμονωμένοι, as the Apostle calls them at the 11th *Verse, left quite alone*; for if they had any Friends, he obliges them to provide and take care of them, and shews that Christians should thus *show Piety at home, and requite their Parents*, ver. 4. relieve and maintain them out of Gratitude, which he says *is good and acceptable before God*, and what they were bound and obliged to, not only by their Christianity, but by common and natural Duty. *For if any provide not for his own, and especially for those of his own House*, he hath denied the Faith, and is worse *than an Infidel*, ver. 8. These Widows were taken in as Pensioners to be maintained by the Church, and to be kept out of that common Stock of Charity which was raised for these and other Uses; whether they were not to be employed in some proper Offices of the Church, as *Presbyterissæ*, or *Diaconissæ*, which we meet with in Antiquity, and to be serviceable to take care of the Poor, and of Strangers, I shall not enquire; but they were certainly to be maintained wholly by the Church; and the Apostle speaks of this and of nothing else, but *their continuing in Prayers and Supplications Day and Night*, i. e. attending wholly to Religion, and to constant and set times of Devotion, as being taken care of for every thing else. Now the Apostle would have *Timothy* very careful who were taken into this number, and would have none be so *under threescore Years*, ver. 9. because then they were past their Labour, and were not able

to

to get a Livelihood for themselves, and so the Church would not be oppressed with too great a number more than it was able to maintain; and this he takes care of, *that the Church be not charged, that it may relieve them that are Widows indeed*, ver. 16. There was no necessity, I suppose, for these old Women to be under any Vow of Continence, but without that, their Age and Circumstances supposed them to continue unmarried, and to have a full purpose of so doing, and wholly to give up themselves to the Service of God, and of the Church. Now the younger Widows who might be better able to keep themselves, or might marry again, and that perhaps to either Jews or Gentiles, which would be very scandalous, or who might be subject to other Temptations, these the Apostle would by no means have admitted into the List or Roll of these Church-Widows, who were a sort of Grave and Godly Matrons that were in no such danger; *But the younger Widows refuse, for when they have began to wax wanton against Christ they will marry, having Condemnation, because they have cast off their first Faith.* Now their waxing wanton against Christ, and so having Condemnation because they have cast off their first Faith, does seem most plainly to mean one of these two things much rather than a Vow of Continency.

1. That by committing some Acts of Wantonness and Lewdness, contrary to their Christianity and the Religion of Christ, they brought themselves under great Guilt and Condemnation, as having cast off their first Faith, *i. e.* their Baptismal Covenant, wherein they renounced all the unlawful Lusts of the Flesh, and so by being guilty of any of those, they cast off and violated their first Faith, wherein they bound and tied themselves to Christ, and so were unfaithful to

him

him, and to their Promise and Covenant in Baptism. Or else,

2. That they might cast off even their Christianity, by marrying either to Jewish or Gentile Husbands, as some of them did, as the Apostle intimates concerning them, when he says, *ver.* 15. *Some are already turned aside after Satan*; that is, Apostatized from Christianity; which may very fairly also be the meaning of *their waxing wanton against Christ*, or growing weary of him, as the words will bear, or at least of that strict and religious course of Life they were engaged in, and so they might be tempted loosely to throw away that and their Religion together, and to marry again to such Husbands as were not Christians. However, if by their first Faith were not meant either their Baptismal Covenant, or their Christianity, which they thus cast off by waxing wanton and marrying again, but only their purpose and engagement of not doing so when they were received as Church-Widows, yet this, tho without a formal Vow, being scandalous, and of no good report, they might be subject to just blame for it, which may be all the meaning of the word κρίμα, which we translate Condemnation.

But suppose that there were such a Vow taken by these Church-Widows, which cannot be proved; and that those who made themselves Eunuchs for the Kingdom of Heaven, did this by vowing Continence; and that the Virgin *Mary* had made such a Vow when she said, *How can this be, seeing I know not a Man?* granting all this, that our Adversaries have been so feebly and weakly proving by no other Arguments but little Surmises and probable Conjectures at the most, yet what is all to a Vow of Continence to be made by all Priests when they enter into Sacred Orders? those Widows and the Virgin

could not be in that number; nor could those Eunuchs, had they been literally so, have been any more Priests, according to our Adversaries, than the Women; nor does that Metaphorical Eunuchism belong to Priests any more than to any others, from any thing we can gather from our Saviour's words. If particular Persons, who have the Gift of Continency, do think fit to make any Vow and Resolution against Marriage, as *standing stedfast in their own hearts, having no necessity, but having power over their own Will*, and knowing by sufficient Experience of themselves, their freedom from any Danger or Temptation, which we no way argue against, nor do absolutely condemn all Vows, as our Adversaries falsely charge us; yet what is this to the imposing such a Vow upon a whole Order of Men? and making it to be absolutely and in it self annexed to Holy Orders, and obliging all those who enter into them to this perpetual Continence by such a Law as not only forbids them to contract Marriage, but nulls and voids it when contracted? so that the Marriage of Priests hereby becomes, and is accounted by them not only a breach of an Ecclesiastical Law, but a breach and a violation of a Vow, and the use of it no better than Fornication or Adultery; for so it must be, if according to them, the Marriage it self be null and void; which is making a Law in a matter that is not within the compass of Church-Power and Authority, and requiring a Vow of what is impossible to be observed, and the highest violation of a Divine Ordinance by putting asunder those whom God hath joyned together; And yet all this is done by the late Infallible Council of *Trent* *, upon this groundless and mistaken Principle, that all may have the Gift of Continency, and that it is denied by God to none that pray for it,

an. de Sacrim.

and

and use other means to obtain it. Which is I confess the main issue by which their Vows of Continency are to be tried, and the chief Hinge upon which this Controversy about them does turn and depend: for if this Continence be not a common, but a peculiar Gift, so that all have not Power to attain it, but only those to whom it is peculiarly given by God, then it must be confessed to be unlawful to vow that which is not in our Power to perform; and then it may be lawful to break such a Vow, because it is necessary so to do, and there is an Obligation not to keep it prior and antecedent to the taking of it. Let us therefore carefully examine these two Points according to Scripture.

1. Whether this Gift of Continence may be had by all?

2. Whether such who have not this Gift, may not lawfully marry, notwithstanding any Vow or Church-Law to the contrary?

1. Whether this Gift of Continence may be had by all? Now this is hard, if not impossible to be known any other way than by Revelation; for no Man can judg of the strength and violence of Natural Concupiscence in all others: It is certain there are none of the Race of *Adam* wholly without it; it seems to be the natural Result of our frame and make of Flesh and Blood, and the Irregularities of it are owing to such a General Cause, as takes in all the fallen and degenerate Off-spring of our first fore-Father: The greatest Saints and the greatest Votaries have complained of it; and by the unusual and extraordinary Methods which they used to cure it, have acknowledg'd how strong and powerful the Disease has been upon them; for why else need St. *Benedict* to have roll'd himself very

often naked upon Thorns, and St. *Francis* in the Snow, if there had not been great occasion for Nature to have been thus cooled and corrected by such Penances as these? This natural inbred Fire may burn stronger and fiercer in some than in others, according to the different Tempers and Complexions of their Bodies; but we can have no certain Gage by which we can judg of those degrees of Heat which it may cause in others, but only what we feel in our selves; neither can we be able to determine for all the rest of Mankind, Whether it be possible to slake or conquer it any other way, than by that lawful and ordinary one of Marriage, which God himself has appointed? He alone who knows our Frame, and whereof we are made, who searches the Heart and the Reins, he can only certainly tell and resolve this; He, who for the good and continuance of the World, put this strong Passion and Inclination in our Nature, can alone know what Bounds he has set to it, and how far it will go, and what Checks and Restraints it is capable of: Our own common Experience, and general Observation of the World, seems to give us pretty good notice and information, how uncapable all Men are of this perpetual Continence; but Scripture has done it so clearly, that it can hardly admit of any Contradiction, were not our Adversaries forced to it for the defence of their otherwise indefensible Cause about Vows of Continence.

All Men, says our blessed Saviour, *cannot receive this saying*, to wit, of not marrying, *save they to whom it is given*; Mat. 19 11. And tho St. *Paul* wished *that all Men were even as he himself*, i. e. unmarried, yet *every Man*, saith he, *hath his proper Gift of God, one after this manner, and another after that*, 1 Cor. 7. 8.

and

and he goes on further confirming this, *I say therefore to the Unmarried and Widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn*, ver. 8, 9. And about Virginity, *If need so require, let them marry*, ver. 36. *Nevertheless, he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well*, ver. 37. Can any thing be plainer for the necessity of Marriage, and the impossibility of Continence in all Persons, than these places are? and does not that Divine Spirit, which thus speaketh in Scripture, better understand Human Nature, and all the Passions and Inclinations belonging to it, than all the Popes or Priests of the Church of *Rome*, who have yet given no great Evidence of this their Doctrine, that 'tis in the power of all that please to contain? but if their own Historians are to be believed, have shamefully confuted it by their own lewd Practices to the contrary. And tho we might suppose it abstractedly considered, to be just possible for any one Person whatever to contain; so that he were not under such a perfect necessity, but that, by the careful use of great and extraordinary means, he might be able to contain: yet considering the general Temper and Inclinations of Mankind, and the State and Condition they are in in this World, it is, *de facto*, impossible that all should be able to keep to this total and perpetual Continence; so that there is, if not a Physical, yet a Moral Impossibility lies against it, and *all cannot receive that saying*, according to our Saviour, and *some cannot contain*, according to St. *Paul*: By what Shifts and Artifices can our Adversaries evade such plain places as those are, which

which seem directly contrary to this their Fundamental Principle of Vows of Continence? They have no other places of Scripture to oppose against them, nor nothing to prove that this Gift of Continence may be obtained by all that desire it, but that general Promise, that *whatsoever we ask of God, it shall be given us*; and they might from hence as well pretend, that all may obtain Power to work Miracles, or remove Mountains, or speak with Tongues, or obtain any such extraordinary and miraculous Gift by their Prayers, as this of Continence; for that general Promise they know is to be bounded with some Limitations that will utterly cut off this peculiar Gift of Continence, which God has no where promised to all Men, and at all Times, and which is no way necessary to their particular Salvation, or to the Edification of the Church, or promoting of Religion; for all those Ends may be as well attained by the lawful use of Marriage as without it: there may indeed be some special and peculiar occasion for to pray and expect this Gift, when other lawful and usual means fail, as in the case of long Absence, or sickness of either Party, or any other Infirmity which Providence may bring upon those who are married; then God will not be wanting in an extraordinary Assistance, where ordinary and common means do fail, *and will not suffer us to be tempted above what we are able*; which is another place as impertinently brought by them; but 'tis a great Presumption, and a down-right tempting of God, to neglect those means which he appoints, and depend upon an unpromised and an extraordinary Relief, that God is not obliged to afford us, and to run our selves into such Dangers and Temptations as we may easily avoid

void upon a groundless Belief, that God will endue us with an extraordinary Power to perform that which he no way requires of us.

It must first be proved, that these Vows are agreeable to the Divine Will, and that they are undertaken in pursuance to the Commands of Heaven, or else we have no reason to hope that God will grant us an extraordinary Power and special Grace to perform in them; but such rash and unadvised Snares, whereby we have intangled our selves, will only admonish us more fully of our own Weakness, Folly, and Temerity; and God may justly suffer us to fall, because we presumed too much, either upon our own Strength, or upon his unnecessary and extraordinary Assistance, where he had otherwise provided ordinary means. *Bellarmine* * owns, that a Vow rashly undertaken, is that *Snare* which the Apostle speaks of, 1 *Cor.* 7. 35. which he *would not cast upon* those whom he advises at that Time to continue unmarried; that is, he would not have them so resolve against it, as to run themselves into great Danger and Jeopardy, which they must certainly do, who without sufficient knowledg or trial of themselves, at those early Years of vowing, or of Priesthood, do intangle themselves with such a Vow or Obligation, as 'tis very uncertain whether they are ever able to perform. 'Tis a very difficult thing for any to know, especially at that Time, whether they have this Gift of Continence, and whether they shall always have it hereafter; and therefore to vow it, must be a sad intangling their Consciences, and exposing themselves to manifold Temptations. *Bellarmine* says, *A Will to make this Vow, is this Gift of Continence*; as if willing and doing were all one, and a Man had always a Power given him to do what he is willing

* De Monach. l. 2. c. 29.

willing to do, though it be neither necessary nor commanded. A Man may be very willing, and very glad and desirous, that he had all his bodily Passions, and lower Inclinations, in such perfect government and subiection, that they might never rise up in his Mind to disturb and disquiet the ease and composure of it; and that he might never have an angry any more than a lustful Passion: But whilst we carry this Body of Flesh and Blood about us, we must not expect to be wholly without the impressions and motions of it upon our Souls; and we must use all fit Means to prevent their being irregular, and betraying us to what is sinful and unlawful: And since many may find themselves in great danger, and under extream Temptations, without the Remedy of Marriage; and the Scripture assures us that all cannot contain, and commands rather to Marry than to Burn, and requires a Man to have his own Wife to prevent Fornication, when without this there is danger of it; 'tis very unsafe and unlawful to abridg either ones self, or any other, of what may be thus necessary for them: And since 'tis very difficult for any Man to know and be certain whether he shall never be under those Dangers and Temptations, therefore he ought not to bring himself under the obligation of a Vow, nor deprive himself of *that liberty* whereby it may be always free for him either to Marry, or not to Marry, as he pleases, and as he finds it most safe or most expedient for himself. We have a great many in our Universities and Colledges who live unmarried, and are required to do so in those places, but without any Vow, which is a most grievous and horrible Snare, that none ought to lay upon themselves or others, who consider the weakness and infirmity, or the necessities of Humane Nature, which God, who best

best knows, has sufficiently intimated to us in those places; *All cannot receive this saying, but those to whom it is given: Every Man hath his proper Gift, one after this manner, and another after that*, &c. Let us see how our Adversaries endeavour to avoid the force of those places; which must, by their own confession, ruin their whole Cause, if they prove, as they seem to do, very manifestly and fully, that the Gift of Continence is not to be had or obtained by all, and therefore ought not to be required, either by Law or by Vow.

They tell us then, that this is not the sense and meaning of those places, nor is any such thing to be deduced from a right translation, and a right understanding of them. For as to the first, *That all cannot receive this Saying, but those to whom it is given.* This they tell us is not rightly rendred, for the word *cannot* is not in the Original, but only *do not*; Ὀυ πάντες χωροῦσι, Non omnes capiunt, *All do not receive this Saying*; which will make a great alteration in the sense, and will take off the whole force of them against them: for they readily acknowledg that all do not receive that Saying, but they utterly deny that all cannot. Now we say that both the word χωροῦσι does mean and signify *cannot receive*, and that the context and design of our Saviour in those words do plainly and manifestly carry that meaning; χωρεῖν signifies to hold or receive, as a Vessel of such a measure holds so much; as a Bushel or a Sack, or a Bag, will hold so much Corn, or so much Mony: but when any of these are said not to hold or receive so much, the known meaning is, they are incapable of holding or receiving it, or they cannot hold and receive it, and so ὁ χωροῦσι should be rendred *non sunt capaces*,

or else *non capiunt* must be understood in that sense; and it is plain our Saviour did so mean, because he immediately speaks of such as were uncapable, namely of Eunuchs that were so born or made so by Men; and he adds at the latter part of the verse, *He that can receive it, let him receive it*, which necessarily supposes that some cannot; and here the very word δυνάμενος, *he that can*, is put in, so that there can be no cavilling for the want of it.

As to the second place, where St. *Paul* wishes that all were at that time like himself, unmarried, *But every one*, saith he, *hath his proper Gift, one after this manner, another after that*: To this they say, That Continence is indeed the gift of God, but it is attainable by all by the Divine Grace and Assistance; as Faith and Repentance is the gift of God, but all may by the Grace of God attain to them; so no doubt they might to this Continence, if that were as necessary to their Salvation as Faith and Repentance. But why does the Apostle call this a *proper Gift*, if it were common to all? It would be a very good excuse to those who do not believe or repent, if the Scripture, when it advised us to those Duties, had said, *But every one hath his proper Gift, one after this manner, another after that*, as St. *Paul* does here when he advises them not to marry; for that plainly supposes, that Marriage, as well as Continence, is the Gift of God; and that neither of them are given indifferently to all, but are peculiar to some, whom God hath by his Grace and Providence disposed and called to them.

As to the third; *If they cannot contain, let them marry*: Here they cry out again of false translation, and that the word *cannot*, upon which the stress of all lies,

lies, is put into the Text, and that it ought to be translated only thus, *if they do not contain*; but the word ἐγκρατεύονται, strictly and properly signifying, having power over one self, as the common and known Etymology of it shews; ἔχειν ἐν κρατει, from whence ἐγκρατής, and so ἐγκρατεύω; those words ἐὰν μὴ ἐγκρατεύονται may, and ought to be rendred with the greatest exactness, *if they have not power over themselves*; or, which is all one, if they cannot contain; and what the Apostle adds in the next words, and the same verse, do fully make out this sense and meaning, if the word ἐγκρατεύονται did not; *for it is better to Marry than to burn*, which shewed that they must either Marry or burn, and therefore that they could not contain.

The last place of giving the Virgin in Marriage, if *need so require; nevertheless, he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well.* This, saith *Bellarmin*, may be understood either of a Man's own Virginity, or of some Virgin under his power and disposal, as his Daughter, or one that is betrothed to him; if by Virgin there be meant Virginity, as St. *Hierom*, by *Bellarmine's* Confession, understood it. And the Apostle seems to speak of the Person himself, who is to give his Virgin in Marriage, *that he standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin*, which could hardly be said of a Father, or any one in respect of anothers Virginity; but only what by experience and knowledg of himself, he may determine of his own; if the words be so meant, as

they seem most fairly to be, though *Bellarmine*, without bringing any Reasons to the contrary, will by no means allow it; then they are very clear and evident, that this Virginal Continence cannot be observed by all, but only by him *who stands fast in his Heart, and hath no necessity*; which shews, that there is sometimes necessity to the contrary, and that every one hath not always power over his own Will; nor can, though he be willing, resolve or vow not to Marry; and though this be not an absolute Necessity, as *Bellarmine* says, but only a conditional one, yet considering the weakness and infirmity of Humane Nature, and the strength and violence of those Passions which dispose it to Marriage, and the many dangers and temptations it may be otherwise exposed to, 'tis such a Necessity as no Man can wisely and safely struggle and contend withal. But if this place be meant of marrying, either a Daughter, or a Virgin betrothed, as most Interpreters understand it, though those words in the 37. v. *Nevertheless, he that standeth stedfast in his Heart*, seem plainly to carry it for the other Sense, and to have nothing of that force in them without it, which the Apostle lays upon them, especially if they are understood of a Daughter, and not of a Virgin betrothed to a Man's self; yet however, let the Virgin be whoever she will, it is plain *that need doth* sometimes *require*, and that there may be *a necessity* for giving her in marriage: But this, says *Bellarmine*, may be some other extrinsecal Necessity, not the Necessity of Marriage, for the want of the gift of Continency; but what Necessity that can be is very hard for him to guess, but it is very easy to see that the Apostle means no other, but such as was necessary

cessary to avoid *Burning*, and *Fornication*, throughout that whole Chapter. The foundation therefore of their perpetual and vowed Continence, to wit, that it is a common Gift attainable by all that desire it, is wholly taken away, and appears to be plainly and expressly contrary to Scripture, which determines, *That all cannot receive this saying*; and *that all cannot contain, but only those to whom it is given*; *and that every one hath his proper gift, one after this manner, and another after that.*

I come now to consider, Whether it be not lawful for those to marry who have not this Gift of Continency, notwithstanding any Vow or Church-Law to the contrary? Against this they bring all those places of Scripture for performing of Vows; *Vow and pay unto the Lord their God*, Psal. 76. 11. *Pay thy Vows unto the most High*, Psal. 50. 14. *When thou vowest a Vow unto God, defer not to pay it: Better is it that thou shouldst not vow, than that thou shouldst vow and not pay*, Eccles. 5. 4, 5. *If a Man vow a Vow unto the Lord, or sware an Oath to bind his Soul with a Bond, he shall not break his Word, he shall do according to all that proceedeth out of his Mouth*, Numb. 30. 2. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be Sin in thee. That which is gone out of thy Lips, thou shalt keep and perform, even a free-will Offering according as thou hast vowed unto the Lord thy God, which thou hast promised with thy Mouth*, *Deut.* 23. 21, 23. And in the New Testament, the younger Widows, who, being under a Vow to the contrary, married, are by St. *Paul* said to have *Damnation*,

nation, because they have cast off their first Faith, 1 Tim. 5. 12. So that they exclaim most tragically against those Persons, who in the beginning of the Reformation, married, after they had been in Orders in the Roman Church, and so taken this Vow of Continence upon them, as the most filthy and perjured Persons, and the most shameful Vow-breakers, and Violators of what is the most sacred, and the most binding and obliging that can be. To which we give this plain and short Answer; That though all Vows lawfully made are to be observed, according to those places of Scripture brought by them, yet these Vows of Continence are not lawfully made by those who have not the Gift of Continence, as I have proved all have not; and therefore in such a case they do not oblige, because there is a prior and antecedent Obligation to marry in such Persons who find themselves under great Dangers and Temptations without doing so; and this plainly according to those Rules and Commands of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*; and, *if they cannot contain, let them marry*; and *I will that the younger Widows marry*, tho they were as much under a Vow as those who are said *to have Damnation, because they have cast off their first Faith*. But I have largely considered that place before, which is the only one which they can pretend to bring for marrying after vowing Continence; but how little serviceable it is to any such purpose, I have fully shewed. Indeed there are no such things as Vows to be found in the New Testament; they seem for some particular Reasons to be peculiar to a former more imperfect Dispensation than that under

der the Gospel, where there is no instance to be found of vowing, or promising that to God which we are not otherwise obliged to; for that, according to our Adversaries, is the strict notion of a Vow. That which seems to look the fairest for it, is that of *Ananias* and *Saphira*, who may be supposed to have devoted all their Estate to God; and therefore to have been so severely punish'd because they sacrilegiously kept back part of what they had so vowed; but there appears no proof or evidence of a Vow in that matter: for St. *Peter* tells him, *While it remained it was his own, and after it was sold it was in his own power*, which it could not have been had it been vowed or devoted; but their horrid Dissimulation, and *lying to the Holy Ghost*, and offering to deceive the Apostles, as if they had not been inspired with it, was a sufficient Aggravation of their Crime, and justifying of their Punishment, without any additional breach of a Vow. As to the first Christians leaving all that they had, Lands, and Houses, and Possessions, this they did without any Vow of Poverty, as our Adversaries weakly pretend; for this was not a perfectly free and voluntary Act in them, but what was absolutely necessary at that time when they could not hold their Estates and their Christianity together; neither was the forsaking their Wives then, any more the effect of a Vow, as 'tis sometimes made also by those who want better Arguments to prove their Vows of Continence, than the forsaking Father and Mother, and all other Relations, which was only a hard Circumstance that they were unwillingly forced to in those Pressures and Difficulties; and they may as well make going

to

to Prison, and being whipped and scourged, to be matter of a Vow, and Counsels of higher Perfection, as well as those other parts of their Sufferings and Persecutions. But however lawful it may be to make Vows under the Gospel in some cases, which I cannot say are universally to be disallowed; as *Peter Martyr* seems to be of Opinion in his excellent Book, *De Votis contra Smithæum*; tho there be no Instances of them to be found in the Gospel, nor no Command about them, for I take them to belong to Natural Religion, and not to be peculiar to the Jewish Oeconomy; and therefore we find *Jacob* and the Patriarchs so often making Vows to God before the Law; yet it is neither lawful to make such rash Vows, as the Priests and others of the Church of *Rome* are supposed to do, of perpetual Continence, neither is it always necessary to observe them; 'tis a case indeed which falls not under a particular Instance or Resolution of Scripture, because there is no Example of any such Vow there to be met with; for I take not the Church-Widows in 1 *Tim.* 5. to be under any such Vow, but if they were, St. *Paul*'s Determination is clear for the younger to marry, notwithstanding that; but there are other plain and general Rules, by which it may be certainly and easily determined, as those I mentioned: *It is better to marry than to burn; and if they cannot contain, let them marry; and to avoid Fornication, let every Man have his own Wife.* These plainly declare Marriage to be necessary in such cases, and then no Vow can oblige against it, nor can any Man by a voluntary Tie bind himself to that which is contrary to what God has by an Antecedent Ne-

cessity and Prior Obligation bound him to, nor ought any Man to commit a Sin, or to hazard and endanger himself with great Temptations upon the score of any such rash and unadvised Vow, which is the Opinion and Determination of St. *Cyprian*, St. *Austin*, *Epiphanius*, and other of the Fathers agreeable to those Rules of Scripture, and the Consequence of right Reason drawn from them, as may be seen in a late excellent Treatise of the Celibacy of the Clergy *. * Pag. 44.

Bellarmine perceiving the plain Disadvantage of those Scriptural Directions to his Cause, and to an Opinion that seemed so evidently contrary to them, uses all his Art and Sophistry to shift them off and evade them, and because he must unavoidably meet with them and engage them, he bears up very boldly to them, and does all he can to break the force of them; *First*, says he, *I assert that in none of those places, those are called to Marriage who are tempted by the Sting of the Flesh, but only those who live incontinently, so as to pollute themselves with Lewdness.* Secondly, *I assert, that those who do live incontinently, are not yet called to Marriage by an absolute Command, but only an easy Remedy is shown them, and an Haven as it were, into which they may betake themselves; but yet that it is still free to them to aspire to greater things.* Thirdly, *I assert*, (for 'tis the Confidence of the Assertion must do the business, and serve instead of Reason) *That this Counsel, or Permission, or Remedy is not given by the Apostle to those who have vowed Continence, but only to those who are loose and free.* Bell. de Monach. l.2.c.3

I shall examine these Assertions distinctly.

First, then, by Burning, he will have meant not the strongest Ardors of Natural Concupiscence, nor the

fierceſt inward Fires of Luſt, nor any the moſt violent and inſuperable Inclinations whatever; but only actual Incontinence and Fornication; and when they are broke out into this, then the Apoſtle's advice takes place, *It is better to marry than to burn*; that is, than to live in Fornication and Incontinence. But muſt a Man then ſtay till he has actually bin guilty of thoſe Sins? and though he feels himſelf under the greateſt Uſions, is he not obliged by this Advice of the Apoſtle, till they are broke forth into the utmoſt Act of Lewdneſs and Wickedneſs? This would be letting the Fire be unquench'd till it has burnt down the Houſe, and then bringing the Engin to ſtop it: this may hinder indeed its ſpreading further, and may reſtrain any further acts of Sin; but 'tis much better to prevent all: And 'tis that we are obliged to by thoſe words, and which no doubt the Apoſtle intended; and a Chriſtian who knows every ſuch wilful Sin to be damnable, and to put him into an ill ſtate, ought not to run ſo much hazard, nor to venture his Soul upon ſuch great Peril and Jeopardy, when he is ſenſible of the ſtrong and violent Temptations he is daily expoſed to. For though the firſt Motions of Concupiſcence, which are as natural as thoſe of Thirſt and Hunger, may not be ſinful in themſelves, nor can have any guilt in them till the Will is brought ſome way or other to conſent to them; yet when they frequently annoy and diſturb the Mind, and indiſpoſe it for Spiritual and Religious Duties, by having the Imaginations filled with impure Fancies and *Ideas*, and the Brain clouded and overcaſt with the Storms and Vapours riſing from the Fleſh, this is ſo plain an Indication of the Diſeaſe that it ſufficiently

ciently directs to the proper Cure of it, which is Marriage; and to suppose the Apostle not to prescribe that, when he tells us, *it is better to marry than to burn*, till this is gone so far as to the Commission of some Acts of Fornication or Uncleanness, is to make him, like an unskilful Physician, not to prescribe the Remedy till the Disease is become Mortal, and the Person is destroyed by it, for want of the timely use of that which might have prevented it.

Bellarmine compares Marriage to a Haven, into which, according to him, tho a Man be tost never so much with the storms of Lust, and be in never such great danger of being cast away by them, yet he is not bound to betake himself, till he is actually Shipwrack'd: Which how far it is from the Apostle's Mind and Advice given in those words, I may leave any Man to judg, who has not too light thoughts of Fornication, and too hard ones of Marriage. But now if a Person, under this Vow of Continence, shall yet burn in *Bellarmine*'s Sense, *i. e.* shall be actually guilty of Incontinence and Fornication, is it not then better for him to marry, than thus to burn? And does not the Apostle's Direction then reach him, and oblige him to marry, rather than thus to burn, notwithstanding his Vow? If this were allowed to be the meaning of the word, then sure he must be acquitted of his Vow, and it must be owned to be better for him to marry than to burn; for burning in this sense, that is, by actual Incontinence and Fornication, is, I hope, as much against his Vow, and as great an evil as marrying. No, this great Man will by no means allow that; for tho he cannot but own it to be against the Vow, yet not in

so high a degree, nor so much Evil in it self as Marriage.

This he positively avers: and-tho *both of these be evil, both to marry and to burn*, i. e. to fornicate, *yet he declares it to be a worse evil to marry, however their Adversaries exclaim against it, especially to one that has made a solemn Vow* *; *for the Person which is guilty of Burning, as it signifies Fornication, sins only against Temperance, and against the Vow; but she who marries* †, (or he either, I suppose, for there can be no difference in the Sex, to make any alteration in the Case) *after a solemn Vow*, (which though it be not made by the Priests, yet is by the Monks as well as the Nuns) *sins both against Temperance, and a Vow, and also against Marriage it self; when under the name of Marriage she covers a perpetual Sacrilege.* This distinction of a solemn and simple Vow, which is common amongst them, depends only upon some outward Forms and Solemnities in making it, but signifies nothing to the intrinsecal Obligation of it, no more than the taking an Oath publickly before a Court, adds any thing more to the binding power and force of it, than if it were done privately. But *Bellarmine* goes on, and roundly pronounces, *That if one marry after a simple Vow, though the Marriage be true*, (which they deny after a solemn Vow) *yet she sinneth more in some sort than if she fornicateth, because she renders her self unable to keep her Vow, which she who*

* Nam utrumque est malum, & nubere. & uri. Sed peius est nubere. quia reclamant Adversarii, præsertim ei, quæ habet votum solemne. *Bellarm. de Monachis, c. 30.*

† Nam qui uritur — peccat solum contra temperantiam & votum, si fornicatur, fornicatur. quæ vero nubit post votum solemne votum, peccat contra temperantiam, contra votum, & contra ipsum conjugium, cum sub nomine conjugii tegat perpetuum sacrilegium. *Ibid.*

Quæ autem nubit post votum simplex, illa verum matrimonium contrahit, tamen aliquo modo magis peccat quam quæ fornicatur, quia reddit se impotentem ad servandum votum quod non facit, quæ fornicatur. *Ibid.*

who fornicateth doth not. Which is so scandalous an Assertion, and such a preferring one of the greatest moral Evils that God has forbidden, to marriage which is God's own Ordinance and Institution; that I bring it here not to confute it, (which it needs not among any that have a sense of Religion) but to shame it, and to spread confusion upon such Persons, and such a Cause, that are driven to say this, to defend it.

This *Bellarmine* was forced to, to maintain his Third Assertion, to wit, That those Rules and Directions of the Apostle, *It is better to marry than to burn; and if they cannot contain, let them marry,* do not belong to those who are under a Vow, but only to those who are free and loose from it. But where does the Apostle make any such Exception? Are not those Rules given generally to all, without a particular limitation to any? And does not the very Reason of them take in all Persons whatsoever, so that whoever burns, it is better for them to marry than to do so; and whoever *cannot contain, let them marry?*

Ay but this after all *is but a Permission,* says he, *not a Command; there is no Command to marry in all those places, for the form of speaking is not imperative;* for the Apostle does not use that Mood in his words; and he gives a Reason, which shows he is not making a Law, for *it is better to marry than to burn.* Here our great Man plays the Grammaticaster as bad as he did the Divine before, for sure there

there may be a Command given without an Imperative Mood, as in what is very much to our present purpose, *I will that the younger marry* * ; and a Command, I hope, is not spoil'd, but enforced by having a Reason given of it: And yet to please him, the Apostle has put it in the Imperative Mood; *Nevertheless, to avoid Fornication, let every Man have his own Wife.* And if these be not such Rules as amount to a Command in such and such Cases; to wit, that if Persons cannot contain, they should marry; then there is no Command in Scripture against burning in *Bellarmine*'s Sense, or to avoid Fornication, or not to run ourselves into danger and temptation. For my part, I cannot but think this to be sufficient to oblige a Man to make use of a lawful means to secure himself against what may

of the first Reformers, that they married after they had been in Popish Orders, and took to themselves Wives upon their forsaking that Church; which their Enemies aggravate to the highest degree of Wickedness; and some of their Friends excuse by no softer a word than those of a blamable Imprudence. Yet I think they are capable of so full a Vindication, that they may not deserve in the least to be either censured or condemned for so doing: for though the light breach of a Vow be justly accounted a very great Fault, and that which is to free and excuse from it, is a confession and acknowledgment of a great Weakness, which has something of Shame, though nothing of Sin joined with it; so that the ignominious Character of Lustful and Vow-breaker is put together, and clapt as a Mark of the greatest Infamy upon them; though one saying of Scripture does wholly wipe it out, *Marriage is honourable, and the Bed undefiled*; and what follows, does stigmatize generally those who bring it, *but Whoremongers and Adulterers God will judg*, yet to clear those worthy and good Men, and to be just to the Church of *Rome*, which needs not to have a greater Load laid upon it than it deserves; I must own that it does not impose any such Vow of Continence upon its Priests or Clergy; nor is there any such thing made by them, or required of them in their Ordination, or at any other time, as this Vow of perpetual Continence.

But why then do we charge them with this? and why

why do we so grosly misrepresent them in this Point?

I answer, That they misrepresent themselves, and endeavour all they can to prove there is a Vow where there is really none, and so to make their Church more Tyrannical, and themselves worse than they really are; and here we are willing to come in and vindicate them even against themselves.

There is no such Vow mentioned or expressed in their Ritual or Ordinal, nor is any such thing put to the Clergy, or made by them in any of their Forms of Ordination; but they would have an *Implied* and *Interpretative* Vow then made, and they would some of them suppose this to be annexed to Orders even by Divine Right, so that it is always inseparable from

God) that none can bring upon us but our selves; so that were a Priest obliged to this perpetual Continence by never so many Laws, either of God or Man, yet he were not obliged to it by the additional force of a Vow, till he had by his own Act freely made it; for I think it is as plain a Contradiction, to say a Man vows what he does not vow, as to will what he does not will, or to say what he does not say; so that this Interpretative and implied Vow will at last come to no Vow at all. The Writers of the Church of *Rome*, as in most other cases, they are forced to soften their Doctrines by palliating Abatements and Extenuations, so in this they over-rigorously strain and press it on the other side, and make it a great deal harder than it in truth is, or ought to be; so that they can both condense and rarify them as they see fit, and shrink or stretch them as is most convenient for their purpose. It had been very easy for the Church of *Rome* to have put in an express Vow of Continence into their Offices of Ordination, and to have obliged all the four Superior Orders to have actually made them, had not the Scandal and Novelty of it hindred them from so doing, or had they not believed it impossible to have found out a sufficient number who would have been ordained upon such hard terms; for with how much Struggle and Opposition this Tyrannical and Unreasonable Law gained upon the Western Clergy in all places is very well known, but falls not under my present Province to relate; for I doubt not but to this day a great many of the best of the Roman Clergy are secretly married, as the *Bavarian* Embassador gave it in to the Council of *Trent* for the Clergy of his

Time and Country; and what the worst of them do has been in all Ages very well known, and very loudly complained of: for after all, there is no such thing as a Vow to restrain the Romish Clergy, meerly as such, from marrying, without entring into Monastick Vows, and 'tis only an Ecclesiastical Law at most, *not* of the whole Church, but only of their own, that forbids and prohibits this; and I can by no means allow the Universal Church, much less a particular one, as that of *Rome*, to have a sufficient Power to make any such Law contrary to the natural Freedom and Liberty which God has left all Men in, much more contrary to that necessity which he may put upon some Men who *cannot contain*, nor *are able to receive that saying*, and in a word, such a Power as is not for *Edification*, but for *Destruction*, which is a standing limit and boundary to all Ecclesiastical Power, that it must never exceed or transgress. But I design not here to meddle with that Subject, tho it lie something in my way, because it would lead me a great deal further than I am to go at this time; nor had it been at all necessary to consider and examine their Pretences from Scripture for their Vows of Continence, had they no otherwise imposed them upon their Monks, and Nuns, and Regulars, than they do upon the Clergy, who I think do neither make them, nor are required to do so by any Constitution even in the Church of *Rome* it self; and therefore I hope I shall be the more easily pardon'd for laying open the true faults of the Church of *Rome*, when they see I am so willing to excuse and vindicate her in a matter wherein I think she is over-charged, and that I

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am so far from any Misrepresentation of her, which they sometimes are pleased to charge us with, that I have taken all the care I can she should not misrepresent her self by a pretended Vow of Continence, which she no where obliges her Clergy to make, and which they themselves, one would guess, do not think they are under any very great Obligation to observe, either by an Implied and Interpretative Vow, or by any Law of their Church, which are both equally null and void in themselves.

THE END.

ERRATA.

PAge 779. line 21. for *impropable*, read *improbable*.
P. 798. l. 28. f. *for*, r. *against*.

LONDON,

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[redacted]

The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

CONCERNING

The Visibility of the Church.

[By Nathanael Rathbury]

IMPRIMATUR.

Nov. 23. 1688. *Guil. Needham.*

IN that part of the Controversy which *we* have with those of the Church of *Rome*, under this Head of the *Visibility of the Church*, it is absolutely necessary to state the Case with all clearness imaginable; because by doing this, it will on the one side appear, that those *Texts* which are cited by the *Romanists*, have no other Concern than with the *Church Militant* here on Earth, generally considered: And on the other side, that those of the Learned *Protestants* that have defended the *Invisibility* of the Church, have mainly refug'd themselves under the Notion of the *Church Universal*. For this is certain, if this be the Definition of the Church, that it is *Cœtus Fidelium*, or, *the Company of the Faithful*, that is, the Company of all those that are already possess'd of their Eternal Happiness with God, and of all those

that are now in the way toward that Happineſs; as alſo of thoſe who to the End of the World ſhall be ever call'd to the obtainment of it; if, I ſay, we take all this in, as neceſſary to the Definition of the *Church*, then, all the Proofs of Scripture that are brought to argue the diffuſiveneſs, and moſt glorious Figure the *Church* hath made in this World, are impertinent to the purpoſe, as to its *Viſibility*; becauſe, as to that part of it which is in Heaven, and as to that part of it which is not yet in being, only in the Eternal Purpoſe of God, it muſt ſtill be to *Us* inviſible; neither can it poſſibly be ſuppos'd (under this Notion) as one common Society united under any one mortal Man as its *vicarious* and ſubſtituted Head, or indeed under any other Government than that which the Bleſſed *Jeſus*, the Lord of all, univerſally maintains.

Again, if the Notion of the *Church* were to be limited (as ſome have done) to thoſe only who from Eternity were Elect and Predeſtinate, and in Time are effectually call'd by the Spirit of God, and inwardly endu'd with thoſe Graces and Vertues that are neceſſary to qualify for everlaſting Happineſs; then alſo, there is no poſſible Proof can be alledg'd to make the *Church* (thus conſider'd) in any Age *Viſible*; becauſe God only knows the Hearts, and tries the Spirits: Theſe Graces are inward, and however they may and will (according to the Notion ſuch have) unavoidably exert themſelves in moſt excellent Fruits of a good Life; yet they are ſuch as may be ſo counterfeited by the Hypocrite, that they cannot be always diſtinguiſh'd, but by the All-ſeeing Eye that diſcerns into the very Root and Principle of all. So that, under either of theſe Notions, the *Church* is *inviſible*, nor can it poſſibly be otherwiſe. And thus

conſider'd

consider'd (as some have rightly observ'd) the *Church* is the Subject of our Faith, and not our Sight; to which therefore they have apply'd that Article in the Apostles Creed, *I believe the Holy Catholick Church*; that is, tho I cannot possibly see it as it is *Catholick* and Universal, yet I believe it.

There is no Question, but as to the Notion of the *Church* in general, it is, (as *Bellarmine* himself expresseth it, deriving it from the word Ἐκκλησία, *Cætus Vocatorum)* the whole Company of the Faithful, or those that are *called* to the knowledg, and belief, and profession of the Truth: But then, as I have said, 'tis as certain, that the *Church*, thus consider'd, is *invisible*. For tho the Persons, who in their Turns upon the Stage of this World, have or do embrace the Truth, who are baptiz'd into, and live in the profession of it, tho these may be actually seen, and known, and convers'd with, and link'd into one common and *visible* Society; yet, take the *Church* in its *aggregate Sense*, as the whole Company of those that have, or do, or shall thus profess, as so it must needs be *invisible*, unless to that Eye only that can see all things, *uno actu & intuitu*, by one act and view.

Bell. de Ecc Milit. lib. 3. cap. 1.

That therefore in which this part of the Controversy is concern'd, is the *Church* indeed; but it is that part of the *Church* only, which we express by the *Church Militant*. And it is the *Cardinal*'s own Title, when he enters upon this Dispute; *De Ecclesiâ Militante*; that is, that part of the Church that is conversant in this World, that have embrac'd the Faith of the Gospel, that have taken up the Profession of it, and do maintain this Profession in the use of the Holy Rites and Sacraments which Christ hath instituted and commanded to be observ'd. And here one would

think, that the Question between us should be, Whether the Visibility of the Church, as thus consider'd, is not so firmly assur'd to us in the Holy Scriptures, as that there neither hath been, nor ever will be any one part of Time or Age, wherein there shall not be a *visible* Society of Men professing the True Faith, and maintaining the True Religion in Doctrine and Worship, as it hath been taught and establish'd by Christ and his Apostles; or, whether it is possible for the *Church*, in any the least space of Time, from its first rise and beginning, to the end and consummation of the World, wholly and entirely to fail? But this is not the Question; tho the *Papists* would sometimes in their Arguings seem to make it so: And some *Protestants* (at least as to any publick or visible profession of the Truth) have seem'd to own and maintain that there hath been, or may be such an entire defection in the *Church*, as that it may have even universally fallen off as to some of the very Fundamentals in Christianity.

As to this, taking the Question in its due latitude, there is *really* no Controversy betwixt the Church of *Rome* and *Us*. For as the *Romanists* will not content themselves with some little reserv'd number of Men professing the Truth, that that should go under the stile or Notion of the *Church*; so the *Protestants* on the other side, however some in the warmth of Dispute, or the *biass* of Contradiction may have given themselves too great a liberty in asserting the *Defectibility* of the *Church*; yet in their sober Reasonings, there are none possibly of the Writers, nor indeed of the whole Reform'd Communion, that rightly understand *what they say, or whereof they affirm*, but do so securely depend upon the Truth and Faithful-

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nesſ of Chriſt's bleſſed Promiſes to his *Church*, as to aſſure themſelves, that there always were, and always will be a *viſible* part of Mankind that ſhall profeſs his Truth. *Viſible* (I ſay) not perhaps in any glorious Splendor, or with external Pomp or Obſervation; Chriſt himſelf never deſign'd to make that an inſeparable Note of his *Church*, as appears when he tells us, that *the Kingdom of God comes not with Obſervation*: But *viſible* ſo, as that it may be apparently diſcern'd by thoſe that will not ſhut their Eyes, even by ſuch as (if I may ſo expreſs it) are themſelves *without*, and much more by thoſe who are of the ſame Faith and Communion. This indeed, thoſe places in the Scripture give us juſt ground to hope and believe, that tell us, that upon that Confeſſion St. *Peter* had made, *Chriſt would build his Church, and the Gates of Hell ſhould not prevail againſt it*; that he *would be with them to the End of the World*. And that, *where two or three are gathered together in his Name, he will be in midſt of them*. It is ſo ſmall a number as two or three will make a *gathering together*, and that ſmalleſt Collection of Men, is Chriſt ready to own as his Church, by *being in the midſt of them*. The Church is therefore call'd *the Pillar and Ground of Truth*, and the Apoſtle tells us, *the Foundation of God ſtandeth ſure, having this Seal, The Lord knoweth them that are his*.

Luke xvii. 20.

Matth. xvi. 18.

Mat. xxviii. 20.

Mat. xviii. 10.

1 Tim. iii. 15.

2 Tim. ii. 19.

Herein, I ſay, we may be ſuppos'd to agree with our Adverſaries, that the *Church*, generally ſpeaking, neither ever did, nor ever will, as to the Fundamentals of Chriſtianity, totally and entirely fail, but in one part of the World or other, will in every Age maintain even its Viſibility to the End and Conſummation of all things. When the *Arrian* Hereſy had ſo far prevail'd that it became proverbial, *Athanaſius contra Mundum*

Mundum, & Mundus contra Athanasium: Athanasius *against the World, and the World against* Athanasius: it is true, so far as that Heresy prevail'd, there was an absolute Defection in some of the Essentials of a Christian Church, and that Defection was of vast Extent, and look'd something like Universal, when they had gain'd over to themselves the Secular Power to encourage and cover them: But yet, even then all Church-Histories agree in considerable numbers of *Bishops*, and *Fathers*, and their *Churches*, who were contemporary with *Athanasius*, and maintain'd the Orthodox Faith with all clearness and stedfastness against all the Subtilty or Cruelty of their Enemies. So I may add as to the Church of *Rome*, it is not to be deny'd but the *very Fundamentals* of Christianity, as they are summ'd up in that which we call the *Apostles* and the *Nicene* Creed, they are still kept up and profest, and have always so been, tho miserably blended with many impious and impure, both Doctrines and Usages, which for some hundreds of Years have been creeping in, and are now in their full height, being of that Quality, that tho they do not *directly* and *immediately* cut them off from all Title to a Christian Church, yet *ex consequenti, mediately* and by *necessary Consequence* they seem to strike at and overthrow the Foundation of Faith, and that so far that it absolutely binds and obliges all Persons that know and are aware of it, upon pain of Damnation, to separate from her, in such *Faith* and such *Practices*. Such, for instance, as their Doctrines of *Merits, Transubstantiation, Sacrifice of the Mass, praying to Saints and Angels, the worshipping of Images*, the *Obscurity of the Scriptures, Purgatory*, with some others. And yet, even as to this part of that Church's Apostacy, were

it

it not something foreign to the design of these Papers, it might be fairly enough made out, that in all Ages, by the Confession of their own several *Writers* and *Historians*, there have still appear'd, sometimes whole Communities of People, and other times particular Persons of fam'd Learning, remarkable Piety, and strong Interest in the World, who have either noted and complain'd of, or openly oppos'd and resisted, at least dissented and kept themselves free from the Errors, Corruptions, and Superstitions, as they sprung and grew up in the Times wherein they liv'd.

This therefore is not the Question really betwixt the Church of *Rome* and *Us*, Whether the *Church* may in any Age so entirely fail as to become no where *visible?* But that which is plainly in dispute, and that which our Adversaries would pretend under this Head of the *Visibility of the Church* to prove from the *many Texts of Scripture* which they alledge, is this, *viz.* That it is necessary, from the Prophecies in the Old Testament, and the Promises that Christ and his Apostles have left with us in the New Testament, that the Church should in all Ages appear in its just Splendor, Diffusiveness, Succession, and regulated Form, in the Visible Profession of its Faith, and uniform use of its Sacraments, under its stated Governors and Pastors, subordinate to one Monarch or Head of the Church thus constituted. And that the Church of *Rome* hath throughout all Ages appeared thus *visible*, and was *that Church* thus pointed out by Prophecies of old, secured by infallible Promises, and could *digito monstrari*, be always shown and view'd in its Succession, in its Numbers, and in its Visible Head, and Monarch under Christ, whose Vicar he is,

is, *viz.* the Pope or Bishop of *Rome*: That this, and no other, is the State of the Question, may be made out from all or most of the *Romish* Writers, both from the Definitions they give of *their* Church, the drift of their Arguments, and the scorn they generally throw upon the *Reform'd* Church, charging it with Novelty, slenderness of Number, weakness of Interest, and want of Succession. I shall pitch upon *Bellarmine*, and observe it from the Definition he gives us of the *Church* when he is setting himself to argue its *Visibility* from Scriptures, Reason, and the Fathers. His Definition is this, * *It is a Company of Men knit together in the Profession of the same Faith, the Communion of the same Sacraments, and under the Government of lawful Pastors, especially of that one Vicar of Christ upon the Earth, the Bishop of* Rome.

* Nostra autem sententia est, Ecclesiam unam tantum esse & non duas, & illam unam & veram, esse catum hominum ejusdem Christianæ Fidei Professione, & eorundem Sacramentorum Communione colligatum, sub regimine legitimorum Pastorum, ac præcipuè Unius Christi in terris Vicarii Romani Pontificis. *Bell. de Eccles. Milit. lib. 3. cap. 2.*

This is his Definition, and this we are to suppose he sticks to in all the Proofs that himself, or indeed after him the *Catholick Scripturist*, and the Author of the *Touch-stone of the Reformed Gospel* do alledg to justify it. So that he and they make the Church of *Rome*, as comprehended in its numerous Communion, and as govern'd under its splendid and glorious Head and Monarch, the *Bishop of Rome*, to be *the One and True Church*, and wholly the Subject of those *Texts* which they cite, either from the Prophets of Old, or from the New Testament. In considering of which, it will not be amiss to shew,

I. That

I. That it is not in the stile or usual manner of describing the Church, especially in the Books of the New Testament, to insist much upon the Numbers, or the outward Pomp and Splendor of the Church, but rather to the contrary.

II. That none of those places of Scripture which either the *Cardinal*, or the *Touch-stone of the Reformed Gospel*, or the *Catholick Scripturist* have cited, do prove any thing of the *Visibility of the Church*, as suppos'd (in *Bellarmine*'s Definition) under the Government of *one Visible Head, Christ's Vicar upon Earth, the Bishop of* Rome.

I. The first I shall touch at but briefly, *viz.* That it is not in the stile or usual manner of the Scriptures, especially of the Books of the New Testament, in describing the Church, to insist much upon the Numbers, or outward Pomp and Splendor of the Church, but rather to the contrary. I confess, many of the Prophecies in the Old Testament, and those particularly which the *Catholick Scripturist* hath mustered up in such plenty, do speak of Glorious Things that should in time befal the Church; but these (as shall be shewn in their proper place) are generally to be understood of the vast diffusiveness of the Gospel, that it should run through all Nations, should shine into the darkest and most distant Corners of the World; or else they respect the Spiritual, and not the Carnal or Temporal Estate of the Church; or else they are restrain'd, some of them, meerly to the recovery of the Jewish State from its Captivity, toward whom such kind of Ex- Cath. Script. 3 Point.

pressions were proper and accommodate to their Oeconomy; or, in a word, may point at the last upshot and consummation of the Church. Otherwise, in almost all the Passages that concern the *Church* in the Books of the New Testament, she is generally describ'd in another kind of stile. Our Saviour calls them
ke xii. 32. by the name of *a little Flock*. He discourseth them continually under the supposal of Persecution and Poverty, great hardships of Life, perfect scorn and contempt in this World, *&c.* He never so much as hints to St. *Peter* the Grandure of his Successor, the Riches of his See, the Extent of his Dominion, his Supremacy over Kings and Emperors, or the uncontroulable Interest he should have with so many States and Principalities in the World. But when the Apostles were contesting a little Superiority amongst themselves, he checks the Dispute as fond, and forreign to their Character; he reproaches them for affecting what might become only the Heathen Potentates and Great Ones in the World, who were then making Power and Extent of Government their main Design and Endeavour. *He*
ke xxii. 24, 26. *said unto them, The Kings of the Gentiles exercise Lordship over them——But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.* Nay, the Apostle St. *Paul* speaks of himself, and those who in common with him, bore the mighty Character of *Apostles*, and *first Publishers* of the Gospel, that they are *made as the Filth of the World, and the Off-scouring of all Things unto this Day.* We are told indeed of the falling away of the Church in a great part of it, and
Cor. iv. 13. that part of the *Apostacy* is, I confess, set forth to us in some splendor, when *the Man of Sin shall be revealed,*

vealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, *and is worshipped:* So *that he as* God *sitteth in the Temple of* God, *shewing himself that he is* God. This Text of Scripture (if they please to accept of it) we heartily allow them for the proof of *their Church* and its *Visibility* for many Ages. 2 Thess. ii. 3,4

But to proceed; We find in the Book of the *Revelation of St. John*, a Book wherein the *Romanists* themselves will acknowledg that some great Revolutions of the Church are determinately set down; there the Church is represented under the Character of a *Woman flying into the Wilderness*, fed and maintain'd there by the meer Providence of God. It is true, she is described in terms that proclaim her great and illustrious enough; *she is clothed with the Sun*, she hath *the Moon under her Feet*, and *upon her Head a Crown of twelve Stars*. But all this points plainly at her Spiritual State: and as she is suppos'd to be elevated above this World and all *sublunary* Things: Whereas the Apostatiz'd part of Mankind, set up in opposition to the True Church, is described under the Character of a *Woman* too, but in a very gaudy Dress: She is *array'd in Purple and Scarlet-colour, and deck'd with Gold and precious Stones and Pearls, with a golden Cup in her Hand*, &c. All which intimates to us the Secular Grandeur by which that *Apostatiz'd* Party that were in direct opposition to the *True Church*, should make themselves so notorious and remarkable. Revel. xii. 6. Ibid. v. i. Rev. xvii. 4.

And so all along throughout the whole Book, we may observe the *True Church*, (unless in her last Consummation, when she appears adorn'd as becomes the

own'd and acknowledg'd Bride of the Holy *Jesus*) her Circumstances are generally represented as very low and discourag'd, trampled on, and triumphed over, prophesying in Sackcloth, made merry upon amongst her succesful Enemies, bearing still the afflictive and tragical Part throughout every Scene: A thing which those of the Church of *Rome* themselves seem so convinc'd of, that some of their Writers, in the Descriptions they make of that *Antichrist* whom they have feign'd and imagin'd, tell us, That *in the Reign of Antichrist, the external State of the Roman Church, and publick intercourse of the Faithful with the same, shall cease, and that there shall be only a Communion in Heart with it, and Practice in Secret*; so the *Rhemists* confess. And *Suarez* declares, *Diebus Antichristi, omnem cultum Divinum cessaturum*; That *in the Days of Antichrist, all Divine Worship should cease.* Here one might by the way, put in a remembring Question, *viz.* Where then will our Adversaries place the *Visibility of the Church?* But,

Vid. Rhem. Annot. in 2. Thess. ii. Sect. 10.

Vid. Suarez. Tom. 2. Qu. 59. Art. 6. Sect. 6.

II. Come we to consider that none of those places of Scripture, which either the *Cardinal*, or the *Touch-stone of the Reformed Gospel*, or the *Catholick Scripturist* have cited, do prove any thing of the *Visibility* of the Church as defin'd by *Bellarmine*, *viz.* a *company of Men——knit together under the Government of Christ's Vicar on Earth, the Bishop of* Rome.

And here, before I set my self to examine the Scriptures by which the *Cardinal* pretends to confirm or illustrate this Argument, I must beg the Reader's pardon, that I so much as mention most of them, because they

they are so very impertinent to the purpose for which he quoteth them, that were not his Writings everywhere in the hands of the Learned, it would seem impossible to persuade those that could not consult them, that ever so great a Disputant as *Bellarmine*, on so publick a Stage of Learning, wherein his Writings, both in his own and future Ages must be conversant, should so extravagantly trifle, in first pretending so solemnly to the Scriptures, and then pitching upon such Passages, that one would think a Man in jest while he is propounding them.

He tells us, first, he can prove it from all those Scriptures where the *Church* is so much as named. For (saith he) where-ever we meet with the Name of *Church*, there a *Visible Congregation* must always be understood; upon this he quotes *Numb.* xx. 4. *Why have ye brought up* Ecclesiam Domini, *the Congregation of the Lord into this Wilderness?* Here (saith the *Cardinal* gravely) that most known and noted People of *Israel* is call'd the *Church*, or *Congregation of the Lord.* This is strict reasoning indeed! The People of *Israel* were many in Number, and visible enough at that time, to every Eye that then had the good fortune to meet or converse with them, and this *visible* Company of the *Israelites* are here call'd *Ecclesia Domini*, the *Congregation of the Lord*, therefore the Church is always *visible* to the World's End, under the Government of one Visible Head, the Bishop of *Rome.* He follows this mighty Blow of his with another irrefragable Text, wherein he tells us the Scripture expressly speaks of the *visible* Church: 1. *Kings* viii. 14. *The King turned his Face about and blessed,* omni

Bell. de Ecclesia mil. lib. 3. cap. 12.

vid. Bell. ubi supra.

omni Ecclesiæ Israel, *all the Congregation of* Israel, *and all the Congregation of* Israel *stood.* Now, had we been so lucky in our Translation as to have render'd it the *Church of Israel*, as the Vulgar hath it, *Ecclesia Israel*, we should long before this time have been convinc'd that God had a *Visible Church* then, and not have been so hardy as to have ventur'd the Lists with the *Romanists* about their *Visible Church* now. But this it is to out-face an Argument through our meer ignorance of a *Latin* word!

His next Citation from Scripture is that of *Matth.* xvi. 18. *Upon this Rock will I build my Church*: A place which the *Catholick Scriptu*ist mentions indeed, but tells us he *will not insist on it*. Whether he was convinc'd it was nothing to the purpose? or whether he thought it a Text so plain and cogent, that it would be but holding a Candle to the Sun, to enlarge much upon it? as he hath not thought fit to tell us, so we dismiss him. The *Cardinal* however spends his Remarks upon it, and gives his Adversary pretty good scope too; he finds he can play with him here, and yet take him at last; for he tells us, "Whether by *this* "*Rock* we understand *Christ*, or the *Confession of his* "*Faith*, as the Hereticks would have it? Or, Whether "by *this Rock* we understand *Peter*, as the *Roman Ca-* "*tholicks* do? still the Foundation of the Church is "something sensible, and therefore the Church it self "must be sensible too, or visible. For, tho we see "neither *Christ*, nor *Peter* at present, yet they were both "of them at that time view'd by bodily Eyes, and "at this time are both seen in their Vicar or Successor. I was willing to lay before the Reader the whole weight

ath. Scripc. point. pag. 1.

id. Bellar. bi supra.

weight of the Argument, that he himself may judg how very unanswerably the *Cardinal* hath urged it. However, since he hath given us our choice to understand *this Rock* of the Confession that St. *Peter* then made, we will take it so, and then see how the Argument will go. As to the understanding of St. *Peter* himself to be *this Rock*, I need only refer the Reader to those several *Treatises* that have of late been publish'd upon the Subject of the *Pope's Supremacy*, and particularly that that sets it self to examine the *Texts* by which the *Papists* pretend to prove it. And so proceed to consider, Whether, if we take *this Rock* to be the Confession that *Peter* made of Christ, *that he was the Son of the Living God*, and that Christ upon this Confession of his, promis'd that this should be the Foundation upon which he would *build his Church*; whether from hence it must unquestionably follow, that the Church shall be always *visible*, under the known Government of that *one Pastor*, the Bishop of *Rome*, or Vicar of Christ? I grant that, could it be made out, that by *this Rock* the Person of *Peter* was immediately intended, and in his Person the *Pope* was unavoidably included as *his* direct and perpetual Successor, this Text might carry some force in it, and Christ's Promise, that the *Gates of Hell should never prevail against it* might be made to speak something of an endless and unalterable Succession secur'd to that See: But since none but the *Romanists* could ever so much as have dream'd of such an Interpretation as this, and so many Tracts have formerly and of late so strenuously vindicated this Passage from so false a gloss; and the *Cardinal* hath said, tho we should not understand it of the Person of S. *Peter*, yet his Argument

ment holds good; let us consider it in the true sense it must, and only must bear.

Our Lord, having asked his Disciples what the World generally, and afterward what they themselves thought of him, *Simon Peter*, usually the most forward in any thing of this kind, makes a very plain and home Confession, *Thou art Christ the Son of the Living God.* Upon this, our Saviour, approving this hearty Confession, tells *Peter*, with some allusion to his Name, that this Confession of his was the very *Rock* or Foundation *upon which he would build his Church*; that is, That whoever should hereafter heartily believe and profess *Jesus* to be the *Son of God*, i. e. the true *Messiah* and Saviour of the World, that every such Person should be entituled to this relation with Christ; he should be esteemed a Member of that Society which should make up *his Church*. *And the Gates of Hell shall not prevail against it*; that is, the Belief and Profession of this great Truth should never hereafter be rooted out, but still there shall be always some in the World who, notwithstanding all the opposition of Hell it self, shall own and profess this Faith.

This, in the event, hath hitherto been accomplish'd ever since it proceeded from our Saviour's Mouth; and this we question not will for ever be. In every Succession of Ages there will still be some whom Christ shall own and acknowledg as his Church, from this Fundamental Confession of him. And thus far of the *Church's Visibility*, that is, that it shall never fail, but some numbers of Persons shall still be known and distinguish'd as the Followers of Christ; I have already

ready ſaid, is the undoubted Promiſe of our Lord, and ſo believed and embrac'd by every good *Proteſtant*. And here let me further add, that as it may be made out, that there have not wanted in all Ages ſince the firſt depravation of the Church, ſome who ſtill have born their witneſs, and aſſerted the pure and unblended Truth againſt the Corruptions and Superſtitions of the Church of *Rome* it ſelf; ſo upon the ſtrength of this very Promiſe we ſtill depend, that there will never fail a Generation of Men that ſhall keep themſelves unſpotted from theſe *Garments of the Fleſh*, ſhall never drink of the Cup of *Babylon's Fornications*, and ſhall keep the Truths of God intire and inviolate, notwithſtanding all the Force, the Frowns, the Blood and Deſtruction which the Church of *Rome* hath hitherto wrought, or is ſtill meditating againſt any in this Cauſe, by which ſhe hath gain'd a conſiderable Title to the *Gates of Hell* mentioned in the Text. But how from hence ſhould be collected that there ſhall be always a ſplendid *viſible* Church under the Headſhip of that great *Monarch* the Biſhop of *Rome*, and that whoever are not under the Government of this *Monarchy*, or within the Communion of this Society, are to be ſuppos'd as not having made St. *Peter*'s Confeſſion, that Chriſt *is the Son of the Living God*; this, as the *Text* doth not ſeem to point toward it, ſo the *Cardinal* hath not ſo much as attempted to make it out.

His next *Text* is *Mat.*xviii. 17. *Tell it to the Church*; *but if he neglect to hear the Church*, &c. Certainly (ſaith the *Cardinal*) this could by no means be obſerv'd, were the Church *inviſible*. *It were an hard caſe* (ſaith the Bellarm. ubi ſupra.

Touchstone) to be condemn'd as an Heathen for not telling or hearing a Church which hath so closely lain hid, that no Man could hear, see, feel, nor understand it for a thousand Years. The *Catholick Scriptwrist* mentions this Text, and enforceth it the same way. Here if the Question were asked, To whom did our Saviour then speak? It must be answer'd, To his Disciples surely, to St. *Peter* probably, and the rest of the Apostles. Who then was the Church that they must tell the Offence of their Brother to? Was St. *Peter* at that time seated in his Pontifical Throne, and had he his *Consistory of Cardinals* about him to receive the Complaints and Accusations of his Subjects one against another? If not, then the Church might be invisible at that time, notwithstanding Christ's Directions *to tell the Church.* The *Touchstone* puts the Man into the Condition of an *Heathen* or a *Publican*, if he do not *tell* as well as do not *hear* the Church; that I have nothing to say to at this time, only perhaps he did not well understand the *Author* he took it from.

Touchstone Rem. Gesp. cap. pag. 22.

ith. Script. ist 3. p. 41.

ibst. uti ora.

Well! but for once we'll suppose that this is a Direction for the Church in future Ages, when it should come to be form'd and establish'd in its just Government. Then we must only suppose that when there is such a Church, it must be apply'd to, and *told*; not that there shall be always such a form'd and *visible* Church. It is, we must all acknowledg, a most wholsome Rule, that notorious and publickly scandalous Offences should come under the Cognizance of the Church, and the Offender some way or other subjected to her Censures. But then, this must be only when the Church is in that Condition, that makes

makes her capable of throwing a just awe upon Criminals by the infliction of Punishments tremendous and dreadful; and nothing further is here suppos'd or commanded. Nor is it to be doubted (as I have already said) but that there will always be such a Society of Men, I mean, so much of the Church of Christ *visible* in all Ages, wherein this Rule may perpetually be of great use and influence, where any notorious and scandalous Offencs of its Members may be so represented as to meet with their due Check by Rebukes, Instructions, Excommunication, or otherwise, as the Offender may need or deserve; tho I must also here add, that by Experience it appears how much more effectual these Methods have prov'd when the Church is in the lowest and most persecuted State, and acts by its own more peculiar Instruments of Correction and Discipline. And therefore, notwithstanding the Rule, and the usefulness of this Rule, there is nothing in it from whence can be pick'd out such a *Visible* Church, as *Bellarmin* defines. Much less is there in some following *Texts* which he proceeds to cite, which I shall but name, as he himself hath done, with this Remark only, that the *Cardinal* in merely quoting them seems very well assur'd in this his first Head of arguing, that where-ever the Name of *Church* is, there also it is evidently *visible*, and under its requisite form of Monarchical Government, whose Head is Christ's Vicar upon Earth. His Texts are these, *Acts* xx. 28. *Take heed therefore to your selves, and to all the Flock over which the Holy Ghost hath made you Overseers, to feed the Church of God*, &c. How, saith he, can they feed the Church which they know nothing of? Again, *Acts* xv. 3. *Being brought on their*

way by the Church, they passed through Phœnice, *ver.* 4. *And when they were come to* Jerusalem *they were received of the Church.* Acts xviii. 22. *When* Paul *had gone up and saluted the Church.* Again, 1 *Cor.* xv. *Gal.* i. *Phil.* iii. St. *Paul* tells us of himself, *that he persecuted the Church.* And bespeaks *Timothy, These things I write unto thee, that thou mayst know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God,* 1 Tim. iii. 14, 15. These *Texts* prove (as the *Cardinal* gravely observes) that Christ had a Church in being at that time: So they do, and so may twenty more of that kind do, for any Dispute we have with him in that matter.

From these Proofs where the *Church* is named, the *Cardinal* proceeds to others, where she is not nam'd

the Divine Power and Goodness, who hath fram'd so goodly and so useful a Body as that is. But if it be render'd as we have it in our Translation, then it refers to the *Heavens*, and the *Firmament*, which, *v.* 1. the *Psalmist* tells us, did every-where declare the Glory of God; they do it in all their several parts, but more especially, and more conspicuously in the Sun, for which the *Heavens* are made a Seat and *Tabernacle*. And what then is this to the *Visibility* of the Church? Yes: Doth not the Apostle, when he is upon the Subject of the universal publication of the Gospel, make use of the words immediately foregoing? *Their Sound went into all the Earth, and their Words unto the end of the World*, Rom. x. 18. What then! He does not even there cite this Expression particularly, *He hath set his Tabernacle in the Sun*. Or, if he did unquestionably refer to those words in the *Psalmist* which he seems to quote, it were not very absurd to suppose,

(1.) The Apostle upon the same Argument with the *Psalmist*, that is, that all Nations, both Jew and Gentile, had been already effectually preach'd to, by the mighty Works of the Creation, which had been so long, so conspicuously, so universally seen, and might have been contemplated by all the Rational World, *Their Sound went into all the Earth*, &c.

But, (2.) to allow this, that the Apostle is upon the extensive and universal Promulgation of the Gospel, yet does he not seem to bring in this Passage of the *Psalmist* as a Proof, but allusively only, and by way of accommodation.

However, (3. and lastly) Suppose we to the utmost, that the words, as utter'd by *David*, were Prophetical,

and

and they are brought in by the *Apostle* in proof of the fulfilling of this Prophecy; yet all that could be made out thence, would be only, that the Gospel was *diffusively* publish'd, not only throughout all the Region of *Judea*, but amongst the Gentiles too; which we readily grant, and have infinite reason to bless God for it, because the Glad Tidings have reach'd even our remotest Isles too. And what is this still to the perpetual *Visibility* of the Church under the Government of one great Pastor and Vicar of Christ the Bishop of *Rome*?

Having mention'd this, that this last Text cited by the *Cardinal*, if it be any way referr'd to by the *Apostle*, it must be understood of the vast publications of the Gospel, both in *Judea* and amongst the Gentiles: Our due Observation of this, will cut short a great deal of Work, and serve as one Answer to a great heap of *Texts* which the *Catholick Scripturist* hath fetch'd out of the Old Testament, in proof of his third Point about the Visibility of the Church, and its continuance still, from one Age to another, *under lawful* Pastors.

We are to consider, that one great Subject of the Prophecies of old was, not only the coming of the *Messiah*, but the Consequence of that, *viz. breaking down the middle Wall of Partition*, and enlarging the Boundaries of the Church, which in the Prophets Time were kept within the Pale of the Jewish Nation, at least within the Communion of their Rites and Usages, and the Seal of their Covenant. And this will appear a Subject fit for the *Prophets* to have

have been very lofty and very large upon, if we consider,

(1.) How prejudic'd the Jews were in their Conceptions about the eternal duration of their present Oeconomy, that it was never to be alter'd, much less abolish'd, for the bringing in of the Gentiles to so near an Affinity and Relation with God.

Or if we consider (2.) how mighty and signal an Event and Revolution of Providence this would be when it once came about. For the Christian Religion to spread it self into so large a compass, to gain over to it self such vast Empires and Kingdoms, to break in with its Light into the darkest, the most barbarous and uncultivated Parts and Corners of the World, to triumph over strongest Oppositions, to level greatest Mountains, to plain the roughest Passages, to prevail upon the most prejudic'd and opposite part of Mankind, reducing them from the greatest ignorance of God, and aversion to Good, to the Knowledg and Love of God, and the practice of all Vertue and true Goodness, and this in places most distant from one another; and all from such small and inconsiderable Beginnings, the appearance of one Person in the World, who in his outward guise was poor and contemptible to a Proverb, scorn'd and hated to the most cruel and ignominious Death that could be thought of, and for the generality followed only by Persons of the meanest Figure, and lowest Education; a few poor and unlearned Fishermen, whom he appointed the first Publishers of his Gospel, and by whose means notwithstanding, it became so diffus'd and universal. This was a Subject worthy the noblest Thoughts, and the most flaming Expressions they could

could be deliver'd in by inspir'd Prophets, who accordingly enlarg'd and expatiated upon it, in great variety of phrase, which every-where occurs in their Writings.

Having thus prepar'd a just Light to set those *Texts* in, which the *Catholick Scripturist*, without any Order or Method, but in great number, hath huddled together in proof of his *Roman* Church, as now under the Government of those whom he calls *Lawful Pastors*: Having thus done, I say, I need give my self or the *Reader* very little trouble in examining them further than barely propounding them; in the reading of which, when rescu'd out of some of his uncouth and barbarous Translations, every one may see how little to *his* purpose they are brought in by him.

Cath. Script. point 3. p. 31.

Thus he quotes *Psal.* LXXXIX. 3, 4. *I have made a Covenant with my Chosen, I have sworn unto* David *my Servant. Thy Seed will I establish for ever, and build up thy Throne in all Generations.* This he tells us is verified in none but Christ, and hath rightly enough apply'd to it that Passage of the Angel, *Luke* I. 32. *The Lord God shall give him the Throne of his Father* David, *and he shall reign over the House of* Jacob *for ever, and of his Kingdom there shall be no end.* Thus far we are satisfied, if the *Scripturist* be so too, we own it all, and let him make his best on't.

Then he tells us, that these Promises are of that Kind and Nature, that they cannot be made void or prevented, even by the Sins of *David*'s Posterity; and

and for this, he citeth several *Verses* in the same *Psalm*, from *vers.* 29, to *vers.* 38. *If his Children forsake my Law, and walk not in my Judgments*, &c. All which we own as most assuredly true, but still nothing to *his purpose*.

Of the same intent and meaning is that Promise made by *Nathan* to *David*, quoted by the *Scripturist*, 2 *Sam.* vii. 16. *primarily* intended to assure *David*, that his Posterity should inherit the Throne after him, which *Saul*'s did not. And, *secondarily*, that his Kingdom should be everlasting in him who is Lord of all, and who should in time proceed from *David*'s Loins.

To the same purpose is that long Passage out of *Psal.* LXXII. *vers.* 5. and so on, which with other Quotations of the same and greater length, I shall take leave not to transcribe, because I would not swell the bulk of these Papers too much, but refer the *Reader* to their perusal himself, assuring him that though he will apprehend nothing in them to the purpose of *this Author*'s Argument; yet he will not lose his labour, but meet with something therein that is very useful and comfortable.

So those many Texts he cites from *Isaiah*'s Prophecy; they do indeed represent the care and faithfulness of God to his Church; the unchangeableness of his Love, and his wise over-ruling all things for their Protection, or for their seasonable Deliverance in his own Time; which as they were originally design'd for the support of the *Jewish* Church under

her Bondage, and the Hardships of her Captivity, giving her frequent assurances of Restoration and Deliverance in due time: So also, in some Analogy, they have, no doubt, a prophetical respect to the *Church* under the Dispensation of the Gospel, both as to its enlargement and diffusiveness amongst the Gentiles, as also its seasonable Supports, or Vindication under all her Oppressions, and the Violences of her Enemies.
Ibid. *Isa.* XLIX. 14, 15, 16. *Chap.* LIV. *vers.* 9, 10, 11, 12. *Chap.* LX. 15, 18, 19, 20. *Chap.* LXI. (the *Verse* misprinted in the *Author*) *vers.* 8, 9. *Chap.* LXII. *vers.* 3, 4, 5, 6, 8, 12. All which, if the *Reader* will consult, as they are render'd in our Bibles, or indeed, as they are in the barbarous Translation wherein *this Man* hath quoted them, he will find (as I have said) some things very useful, and very comfortable, and especially not unfit for that part of Christ's Church to converse with, who are at this present Time under most severe and deplorable Circumstances, through the mercileſs Cruelty of those that would pretend themselves the only Visible Church.

Rh. Script. 36. But this *Author*'s choicest Remark is, upon his last Quotation from *Isa.* LXVI. 21. where he tells us, is very clearly express'd, that the True Church shall have a perpetual Succession of *Priests* and *Levites*: *I will also take of them for Priests and Levites, saith the Lord: For as the New Heavens, and the New Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain.* This Prophecy, in all probability, did *primarily* concern a very particular Instance of Providence to the *Jews*, whom the *Romans* and *Grecians* in their *Macedonian*

cedonian and *Syrian* Wars, finding in Captivity; should restore them to their Liberty, and send them back with Honour into their own Country: So the Learned *Grotius* conjectures; and then, that those who were of the *Priestly* and *Levitical* Order, under what state of Servitude and Drudgery soever, they had lain hid and obscure in the Time of their Captivity, should be restor'd to the Dignity and Service of their Office and Function in their own Country. But if (as in most of the Prophecies of this kind, we may reasonably conceive) the Prophet points toward the State of the Church under the Dispensation of the Gospel, it does indeed mean no less, than that the Gospel should spread it self into the Regions and Countries before-mention'd; that it shall have its Ministers to publish it, and that the Church, from one Age to another, shall remain and have its being to the End of the World. This *Calvin* himself owns in his Commentaries upon the place, who yet is no Friend to this *Author*'s, or *Bellarmine*'s *Visibility* of the Church. Nor indeed is the *Emphasis* to be laid upon the Expression of *Priests* and *Levites* (as our *Author* would seem to do) to assert from thence the *Certain* and *Visible* Succession of *Lawful Pastors* in the Church, particularly of that *one Pastor* the Bishop of *Rome*. For, besides that the *Priestly* and *Levitical* Order under the *Mosaick* Law, is not to be look'd upon as typifying the *Episcopacy* and *Ministry* of the Christian Church, but of the *Lord Jesus* only, the *great High Priest of our Profession*, who himself offer'd the only *proper* and *propitiatory* Sacrifice that made all the other for ever cease; besides this, I say, where can

Vid. Calvin. loc.

the Church of *Rome* at this instant show its Succession, or *Pastoral* Authority and Jurisdiction in any parts of *Africk*, I may add of *Greece* either, which yet our *Author* is so angry with our *Bibles*, that they have *avoided to translate* the proper Names of *Tharshish*, *Pul*, and *Lud* into.

ch. Script. 37.

His next Transition is to the Prophet *Jeremy*; and the first Passage he remarks upon in him, is pretty observable, both for the Text it self, and his own Note upon it. The Text is this, *Jer.* xxx. 2. *Though I make a full End of all Nations whither I have scattered thee, yet will I not make a full End of thee, but I will correct thee in measure.* In which words it is evident, the Church may be scattered among *Nations* that are his profess'd and victorious Enemies, and consequently not in so *flourishing a condition upon the Face of the Earth*, as he elsewhere expresseth it, and contend's for. And his own Comment upon it in this place is, That *the Church indeed may be chastised for a while, but never brought to Consummation.* Which in the meaning of it, is true, but the Phrase of *being brought to Consummation*, as he useth it, hath an elegancy in it very extraordinary, perhaps an Original.

l. Pag. 34.

His next Texts out of *Jeremiah* are of the same purport and design with those I have already noted from him out of *Isaiah*, *viz.* the glorious Progress the Gospel should make, and its continuance against all Opposition, that it should no more fail than the *Ordinances of Heaven*, the *Sun and Moon*, *Day and Night*. The Texts are, *Jer.* xxxi. *vers.* 35, 36, 37.

Chap.

Chap. xxxii. 38, 39, 40. And again, *Chap.* xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. All which (as formerly) I refer to the Reader's own perusal; only cannot without some indignation remark, that those Expressions of the *Prophet*, which cannot possibly belong to any other than the Holy Jesus only, he blasphemously applieth them, more than once, to his pretended *Vicar* the *Pope*. So upon *Jer.* xxxiii. 17. David *shall never want a Man to sit upon the Throne of the House of Israel*; he makes his remark in a Parenthesis, *Christ must successively have his Vicar, or Vice-gerent in all Ages.* Again, where the Prophet in the same *Chapter*, vers. 21. expresseth it, *Then may also my Covenant be broken with* David *my Servant, that he should not have a Son* (a Vicar, or Vice-gerent, saith the Author) *to reign upon his Throne.* Pag. 38.

The *Texts* out of *Ezekiel* are of the same kind; *Ezek.* xxxiv. 22, 23, 24. *Chap.* xxxvii. 23, 24, 25, 26. *Chap.* xlviii. 35. In all which there is nothing further remarkable, but that he still drives at that blasphemous Thought, to make whatsoever is spoken by God, of the glorious and endless Reign of *David his Servant*, that is, of *Jesus* the *Messiah*, and *Son of the Living God*, to seem primarily designed and fully accomplish'd in the *Pope*, or Head of the *Roman* Church. However, we *Protestants* have one invincible Argument that the *Letter* of some of these *Texts* which *this Man* hath cited, is not fulfilled in every Age, and in every part of the Christian Church; that particularly of *Ezek.* xxxvii. 23. *Neither shall they defile themselves any more with their* Ibid. pag. 31

Idols,

Idols, nor with their detestable things, &c. We know there are some parts of the World who call themselves *the Church*, who do *pollute themselves with Idols*; so we also believe and assure our selves that there will come a time when this part of the Prophecy, so far as it respects the Christian Church, shall be literally accomplish'd, that is, when all the wretched Idolatry which as yet any where prevails, shall for ever cease; that time when *Babylon the great, the Mother of Harlots and Abominations*, shall be doom'd to its Fall and Ruine; and when *those Kings that have committed Fornication with her*, shall come *to hate the Whore, and make her desolate and naked, and eat her Flesh, and burn her with Fire*; which we are assur'd by the Holy Ghost, will all in due time come to pass. *Rev.* xvii. 5, 16. Amen! even so Lord Jesus. This Author cites but one Passage from *Daniel*, Chap. ii. 44. which we also easily allow him may be interpreted of that Kingdom, which Christ should set up in the times of his Gospel, but this is wholly spiritual, and refers to his Mediatory Administration.

And now, the *Scripturist* having so largely prov'd (as you may imagine) what he design'd from those numerous *Texts* in the Old Testament, he thinks he hardly needs to offer at any from the New; only
Ibid. p. 40, 41. *ex abundanti* is pleased to throw us in two or three from thence, which I shall briefly consider:

His first is that of 2 *Cor.* iv. 3. *If our Gospel be hid, it*
Touchst. p. 22. *is hid to them that are lost*. This also the *Touchstone* hath noted. The *Apostle* is indeed speaking here of the plain and

and perspicuous *Revelation* of the Gospel, that they had preached it in all simplicity and plainness, without any of the Arts, which Seducers were wont to gloze or cover their Falshoods with; and besides their Preaching, they had asserted the Truth of what they publish'd, with such miraculous Powers deriv'd upon them from above, that those who would not discern and embrace it, being thus plainly and convictively tender'd, must be inexcusably blind, and perish through their own fatal Obduracy. What is this to the Visible Constitution of the Church, under the great Head of all at *Rome?* Could any body but a *Priest of the Society of Jesus* have smelt or suspected that the meaning of this Text is, that whoever do not see and acknowledg the Bishop of *Rome* to be the *Vicar of Christ*, and *Head of the Church*, is lost and must perish? There may be something perhaps pick'd out from this Passage, that looks a little asquint at one darling Opinion of the *Romanists* concerning the *Obscurity of the Scriptures*, but nothing to their advantage, as to this part of our Controversy with them.

His next Text is that which the *Cardinal* cites too; *Ephes.* iv. 11, 12, 13. *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, till we all come in the Unity of the Faith*, &c. This place doubtless expresseth to us the unspeakable Bounty and Goodness of God in Christ Jesus, in supplying his Church with such variety of Officers and Ministers, who in the discharge of their several Functions, should sufficiently publish and make known the Gospel, and should form and constitute.

Vid. Bellar. de Eccles. Milit. lib. 3. cap. 13

ſtitute the Church under ſome Government, and that this *Miniſtry* in the Church (at leaſt in one or other of its Characters) ſhould continue till the Church had attain'd its perfected State in the other World. But what! Will you ſay it is neceſſary that all theſe Offices ſhould continue, that the Church might not *fail* or prove *inviſible?* Where then are the Offices of the *Apoſtles*, or *Prophets*, or *Evangeliſts* ſtill veſted? Either they were not neceſſary to the continuance (however they might be to laying the Foundations) of the Church, or elſe the Church hath failed ever ſince thoſe Perſons dy'd off, for the Character it ſelf dy'd with them. Or, are the *Apoſtle*, and *Prophet*, and *Evangeliſt* all together center'd in the Biſhop or Pope of *Rome?* Is he an *Apoſtle?* where was his immediate Ordination by Chriſt? Is he a *Prophet?* Where does he utter his Predictions, and confirm them with Miracles? Is he an *Evangeliſt?* What Regions and Countries doth he travel into to publiſh the Goſpel? I confeſs, if ever there had been any reaſon to have mention'd the Biſhop of *Rome* as a neceſſary Univerſal Monarch, who muſt in all Ages ſucceſſively have continued viſibly ſeated in his Throne, to whom the whole Chriſtian Church ſhould be ſubordinate, here had been the opportunity the *Apoſtle* would have taken to have laid it before us. But ſince the Holy Spirit of God hath not thought fit upon ſo fair an occaſion, ſo much as to point toward it, the *Cardinal*, and thoſe that work under him, might have had ſome Modeſty, and not ventur'd upon that for proof, which ſeems ſo directly againſt them.

The

The next Quotations are made both by the *Cardinal* and the other two; *Mat.* v. 14, 15. The Apostles are, *the Light of the World, set upon Candlesticks, not hid under a Bushel, and a City set upon an Hill.* It is pity *that Hill* which the City is set upon had not been seven Hills, and then the proof had been invincible on *Rome*'s side. We know where *Rome* is describ'd, and to what purpose, by that very Situation, which in time may make it sufficiently *visible.* But the plain and unaffected meaning of these *Texts* is, that the *Apostles* and first Publishers of the Gospel, were Persons which were to bring into the World a mighty *Light* which would make them very conspicuous and remarkable, and therefore they are caution'd both as to their Work, that they should not be slothful or negligent in discharging so great a Trust, they should not hide the Light that was put into their Hands, for that very reason that they might display it every-where abroad. And then as to their Behaviour, they are further caution'd that that may be blameless and irreprovable, because, as a *City on an Hill*, they were in the view of all Men. Besides, I may add, Similitudes make no Proofs, much less do Parables. Which may be an Answer in short to the Parable of the Mustard-Seed urg'd by the *Scripturist*; and to *Bellarmin*'s Parables of the *Floor*, the *Net*, the *Sheepfold*, and the *Feast*, &c.

Bellarm. ubi supra. Cath. Script.

Cath. Script. pag. 41. Bellar. de Eccl. Mil. lib. 3. c. 12.

They further quote that of *Matth.* xxviii. 20. *I will be with you to the End of the World.* "The "Apostles (saith *Bellarmine*, and after him the *Scrip-* "*turist*) could not continue to the End of the

Cath. Script. p. 42.

"World, and therefore he will be with them in "the Person of such as shall succeed them in Teach-"ing and Preaching, *&c.* Our Lord certainly will be both with his *Church*, and with his *Ministers*, he takes this Character to himself, that *he walketh in the midst of the seven Golden Candlesticks, and holdeth the seven Stars in his Right-hand.* Our Adversaries shall not rob us of the Comfort of this, and all the precious Promises of this kind: We are hereby most infallibly assur'd of the Care and Inspection of Divine Providence over his Church, and all her faithful Pastors and Governours, even when they may seem to be reduc'd to the greatest Extremities.

And here the *Scripturist* should have ended, but that he could not forbear one blasphemous Suggestion, as if the Pope of *Rome* was intimated by that *Paraclete*, or Holy Spirit of God, which Christ promis'd should *come and abide in his Church*: for

them according to his Promise, by which *even to them*, he plainly demonstrated that he was a true *Prophet*, the *Messiah*, and *Son of the Living God*; *Acts* ii. This Holy Spirit of God, and no other, was the immediate Subject of this Promise, and yet would this *profane Trifler*, insinuate amongst his negligent and ignorant *Readers*, as if this were a *Text* proper to prove the Bishop of *Rome* deputed by Christ, from one Generation to another, to be his Vicar and Substitute.

And thus I have, as briefly as I could, examin'd all the *Texts* that were worth any notice, and brought by the *Romanists* in proof of their Doctrine of the *Visibility of the Church*. By which we may see with what sort of Weapons they are most used to fight. For, would we but excuse them *Scripture*, *Reason*, or real *Antiquity*, at which we may observe them so very aukward, we may reasonably presume they have other kind of Arguments with which they could much more skilfully, and with better success manage their Cause.

THE END.

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The TEXTS examined which *Papists* cite out of the *Bible* for the Proof of their Doctrine

OF

MERITS.

Thomas Fry Jr.

IMPRIMATUR.

Decemb. 3. 1688. *Hen. Wharton.*

THE Doctrine of *Merit*, although it was a great occasion of that happy Reformation which was made by the first Protestants from the Errors and Superstitions of the Church of *Rome*, yet has of late been so refined and new-modell'd by some of that Communion, that we and they are made to agree even in that Point which was in a great measure the cause of the first separation betwixt us.

We were wont to be charged with denying the necessity of good Works, and that Mens Salvation does at all depend on them. But now that Obection is laid aside, and our greatest Crime, as to this Doctrine of Merit, is, That we charge those of that Church with what they do not hold, and pretend a difference when both Parties are of the same Mind.

Now that I may wipe off this Scandal which the Bishop of *Condom* and others are pleased to lay upon us, I shall endeavour to state the case fairly betwixt us, and then to shew that the Scriptures produced in the defence of that Doctrine of Merit which we find fault with, give no countenance at all unto it.

As to the stating the Case aright, consider,

First, That we agree an eternal Reward to become due upon the performance of such Conditions for which God has been pleased to promise to bestow it. Some of the Church of *Rome* (as will be shewn by and by) go further, and make the Reward to depend upon something else besides God's Promise, but they all agree it to be plain from Scripture that God has promised it; and if so, then there is as much reason to expect it upon the account of such a Promise as upon any other account whatsoever. For it would be contrary to God's most excellent Nature. It would argue either want of Power or Righteousness in him, not to make good what he had promised.

So much therefore is on all hands maintained both by them and us, that an eternal Reward will certainly be bestowed where Men take care to perform the conditions upon which it is promised.

Secondly, We agree good Works to be the conditions without which an eternal Reward can never be obtained. Although we do not set so high a value upon good Works as some of the Church of *Rome* do, yet we go so far with them, as to assert them to be the means prescribed by God for the obtaining of Salvation. We declare that *without Holiness no Man shall see God*, and that *with fear and trembling* we ought *to work out* our own Happiness, and thereby teach as great a necessity of good Works as they who place so much trust and confidence in them.

In

In the beginning of the Reformation such mighty things were spoken of Faith, that some of the Church of *Rome* imagined that the first Reformers did wholly exclude good Works from having any thing to do in Mans Salvation. Whereas they were so far from thinking any thing of this nature, that they accounted Faith it self a good Work; and when they explained the Nature thereof, they always discoursed of it as *working by Love*, and productive of an holy and vertuous Behaviour. The reason why they magnified Faith at such a rate was the same with what happened in the beginning of the Church in the Apostles Time. For as the Apostle St. *Paul* then found many to rely too much upon Legal Performances and Pharisaical Observances, so likewise did the first Reformers in the beginning of the Reformation find those of the Church of *Rome* to depend above measure upon external Performances, such as Alms-giving, Pilgrimages, abstinence from Meats, *&c.* To wean them off from doing which, they imitated the same Apostle in extolling Faith, and the Merits of a crucified Saviour. Although at the same time they likewise taught that belief in Christ would avail them nothing, unless they added thereunto an holy and vertuous Conversation.

So far therefore we are willing to go along with those of the Church of *Rome*, as to assert good Works to be so far forth the cause of an eternal Reward, that it cannot be obtained without them.

Thirdly, We agree God's Grace to be necessary to enable us to do any good Work. Although there has been found amongst those of the Church of *Rome* such as have run into *Pelagius* his Error, in asserting Works done without God's Grace and Assistance to be good: yet these have been but few, and such their Opinion

as, as *Bellarmine* relates, been condemned by two of heir own Popes, *Pius* V. and *Gregory* XIII. The generality do affirm it to be necessary in order to render hem capable of any Reward that they be adopted the Sons of God, and have his Spirit dwelling in them, for enabling them to perform any sort of vertuous Actions. And this is what we assert as well as they.

Fourthly, We are ready to affirm it to be agreeable to God's Wisdom and Goodness to bestow a Reward upon good Works, although he had never promised it. For good Works are performed by the Assistance of God's Grace, they are done with great difficulty, they carry a resemblance to what is always inherent in the Divine Nature, they flow from the Love of God, and are pleasing and acceptable unto him. For which reasons it may well become so wise and gracious a Being, as God is, to bestow some signal Mark of his Favour upon them.

in the use of it, according to the more general signification, but because they of the Church of *Rome* have used it in a signification which we can no ways allow of. For,

Sixthly, *Merit*, in the more proper signification; importeth Action, or Actions, to which there is a Reward in Justice due, *viz.* when it doth not flow meerly from the kindness of the Giver, but from respect to the worthiness of the Action, so as that the Doer has reason to complain of Injustice done him, if it be not bestowed upon him.

Now it is this signification of the word which has given occasion to such Disputes betwixt us, and them of the Church of *Rome*, concerning the Doctrine of Merit of good Works. But yet we do not differ alike from them all. For,

1. There has been at all times in that Church such as have with us disclaimed all kind of *Merit* in this last sense, and have frankly owned that by Grace they were saved, and not upon the account of their own Works. Amongst whom we may reckon three of their own Popes, as *Gregory* the Great, who affirms that the *best Men will find no Merit in their best Actions.* *Urban* IV. who in a Commentary upon the *Miserere*, has these expressions, *I do not beg for my own Merits sake, or for thy Justice or my own* ——— *or for my Works sake, wherein I have miserably gone astray, but for thy great Mercy.* And *Adrian* VI. who positively asserts *our Merits to be a broken Reed which pierce the hand of him that leans upon them, that our best Actions are mixt with Impurities, and when we have done all that we can, we are unprofitable Servants.* As well as others both before and after the Council of *Trent*. Now with these we heartily agree, and by what they have declared in this matter, do think we have

Moral. l. 9, 2.

Discourse concerning the merit of good Works, p. 7.

Adrian de Sacr. Euch. f. 61.

By Ussher's Chilling.

Dr. Still. exam. of the Council of Trent.

Gerhard. Confess. Cath.

have a mighty advantage of such of the Church of *Rome* as pretend *Tradition* for their Doctrine of *Merit*, as they do for other things, since it is so easy to shew them that nothing like it was known in the first Ages of the Church, and that many great Men of their own Communion have all along taught contrary to it.

2. There have been others, who although they seem to make a Reward to depend wholly upon God's Promise in Christ, yet at the same time will needs have it that good Works may be truly said to be meritorious of it. Thus *Bellarmine* after he has proved at large good Works to be meritorious, has a Chapter on purpose to shew, That God's Promise is requisite to make them so. Thus the Bishop of *Condom* declares it out of the Council of *Trent*, to be the sense of the Catholick Church, *That eternal Life ought to be proposed to the Children of God, both as a Grace, which is mercifully promised to them by the Mediation of our Lord Jesus Christ, and as a Recompence which is faithfully rendred to their good Works and Merits in virtue of this Promise.——And that God will have those Gifts which he bestows upon them to be their Merits.* Thus likewise the Representer makes the good Catholick to affirm, That *through the Merits of Christ the good Works of a just Man proceeding from Grace, are so acceptable to God, that through his Goodness and Promise they are truly meritorious of eternal Life.*

De just. l. 5. c. 14.

Exposi. of the Doct. Sect. 7.

Papist misrepr. & repr. ch. 6.

Now as to these, all that we can charge them with is with speaking improperly. We say as well as they that the Reward depends upon God's Promise, but then we say likewise that this destroys the nature of true Merit. For true Merit consists in having upon the account of the worthiness of the Action, a just Right and Title to a Reward; so as that although he had no promise thereof, a Man might lawfully complain of Injustice

ſtice done him, ſhould it not be beſtowed upon him, but he who wholly depends upon a Promiſe for what is beſtowed, cannot be properly ſaid to have ſuch a Title as this is. For it is the Promiſe which gives ſuch an one a Title to the Reward, and not his own Worthineſs, which is that which is always ſuppoſed in the nature of *true Merit*. And therefore to ſay, as the Repreſenter does, That *good Works through God's Goodneſs and Promiſe are truly meritorious*, is the ſame thing as to ſay, That God's Promiſe of a Reward does make good Works to be in themſelves deſerving of a Reward, although there had been no Promiſe made of it: Which is certainly a very improper way of ſpeaking. But yet we ſhould be glad, had we nothing more to charge any of the Church of *Rome* with, as to this Doctrine of *Merit*, but impropriety of Speech. Whereas to our great trouble we find others gone ſo far as,

3. To aſſert, *That God's Promiſe is indeed annexed to the Works of juſt Men, but yet that belongeth no way to the Reaſon of the Merit, but cometh rather to the Works which are already not worthy only, but alſo meritorious.* Thus *Vaſquez* with a great deal more to the ſame purpoſe in ſeveral parts of his Writings. Which is agreeable to what *Bellarmine* aſſerts, *viz. That the good Works of juſt Perſons do merit eternal Life condignly, not only by reaſon of God's Covenant and Acceptation, but alſo by reaſon of the Work it ſelf, ſo that in a good Work proceeding from Grace there may be a certain proportion and equality unto the Reward of eternal Life.* As likewiſe to that of *Cajetan, That the good Works of juſt Men are meritorious of eternal Life condignly, although there were no Divine Compact*, &c.

Vaſquez Commen. in 1. 2. qu. 114. diſp. 214. c. 8.

Bell. de Juſt. l. 5. c. 17.

Cajet. in 1, 2. qu. 1 & part. 3.

Now this is the Doctrine which we find ſo much fault with, and that upon theſe following accounts.

1. Be-

1. Because we are bound to pay all manner of Obedience to God, although we were not sure of any Reward hereafter, and that upon the account of our Creation, and that constant supply of outward Blessings, such as Life, Health, *&c.* which God is pleased to afford us; and likewise, because such is the nature of all vertuous Actions, that they do really tend to promote even our present Ease and Advantage. For where we are out of Gratitude, present Interest, and upon the account of God's Supreme Authority over us, bound to make our Actions as good as we can, although there were no future Reward: in such a case, how can we be said truly to merit any thing further from him than what we at present enjoy?

2. Because although many of our Works are good, yet many of them are evil too; and if God should deal strictly with us, instead of rewarding our good Deeds

5. Because there is no equality or proportion betwixt the best Actions of us finite imperfect Creatures, and the eternal Favour of an infinitely wise and gracious God.

Having thus set down what in the Doctrine of Merit we find fault with, and for what reasons I know it will be objected, that in this case I oppose only the Opinion of private Men, and that the Council of *Trent*, which is the Standard of true Catholick Doctrine, has taught otherwise.

I answer;

1. That since there has been such in the Church of *Rome*, and those Men of great note too, who have taught this Doctrine of Merit, and since it has had, and has I doubt still a very great influence upon several of that Communion, so as to make them place too much Religion in external Performances, it is very requisite it should be opposed whether the Council of *Trent* teach it or no.

2. That if the Council of *Trent* should be supposed not to have taught this Doctrine in express terms, yet there is great reason to believe that it did at least intend to give great countenance unto it. For,

1*st*. The Council knew well enough that such a Doctrine was maintained by some of that Church, that the Practices thereupon ensuing were very scandalous, that the first Reformers clamoured mightily against it, and therefore unless they had had a mind to countenance it, why did they not give the World satisfaction by declaring expressly against it? *An*. 1354 we find one *Guido*, an *Austin* Friar, for holding this Doctrine, sentenced by the Chancellour and the Theological Faculty of *Paris*, to make this following Recantation, *I said against a Batchelour of the Order of Predicant Friars in conference*

with him, that a Man merits eternal Life by way of Condignity, i. e. *That he would be injured if it were not bestowed upon him. And I writ that God would do him an Injury in such a case. And this Opinion I then approved, I now revoke it as false, heretical, and blasphemous.* Now why did not the *Council* take some such course as this was, to express their dislike of such a Doctrine? or, since they were so free of their *Anathema's*, if they did not approve it themselves, or were not desirous that others should, why did they not *Anathematise* all such as held good Works to be truly meritorious? But they were so far from doing this, that,

2dly. We find an *Anathema* denounced against him who asserts, *The good Works of any justified Person to be so much the Gifts of God, as not to be also the Merits of the same justified Person; or that he who is justified by*

ſome of which lived in the time of the Council, have ſhown, that *truly to merit* muſt be oppoſed to any improper ſignification of the word.

Dr. Stillin *Council of* Trent ex. p. 59, 60.

2. That in the *Index Expurgatorius*, ſet out according to the Order of the Council by Cardinal *Quiroga*, *an.* 1584, ſeveral paſſages, which deny the merit of good Works, are commanded to be blotted out of ſeveral Books, as more particularly out of the Works of *Eraſmus* and *Johannes Ferus*. But that which is moſt remarkable in this Caſe, and which has been taken notice of by ſeveral Learned Men who have treated of this Subject, is, That out of a publick Office of the Church theſe following Queſtions and Anſwers were by the ſaid *Index* ordered to be expunged.

Bp Ushers C *lenge*. p. 42 Dr. Still. Co *of* Trent. ex p. 61. Gerhard. C feſſ. Cath. p. 3. art. 23 8. p. 769.

Q. *Doſt thou believe that thou ſhalt come to Heaven not by thy own Merits, but by the Virtue and Merit of Chriſt's Paſſion?*

A. *I do believe it.*

Q. *Doſt thou believe that Chriſt died for our Salvation, and that none can be ſaved by their own Merits, or any other way, but by the Merits of his Paſſion?*

A. *I do believe it.*

3. That the *Rhemiſts* who when for the benefit of good Catholicks they by publick permiſſion explain the Scriptures, muſt be ſuppoſed to do it according to the ſenſe of the Council, do maintain the Merit of good Works in the ſtrickeſt ſenſe. For they aſſert, That *Mans Works done by Chriſt's Grace do condignly or worthily deſerve eternal Joy.* And *That all good Works done by God's Grace after the firſt Juſtification be truly and properly meritorious, and fully worthy of everlaſting Life, and that thereupon Heaven is the due and juſt Stipend, Crown or Recompence which God by his Juſtice oweth to the Perſons ſo working by his Grace. For he rendreth or repayeth Hea-*

Rhem. Ann in Luc. 20. 3

Idem. in 2 Ti 4. 8.

ven, say they, *as a just Judg, and not only as a merciful Giver, and the Crown which he payeth is not only of Mercy, or Favour, or Grace, but also of Justice.*

Scill. Conc. Trent exam. 3.

4. That several, even of late years, when they give us the sense of the Council about this matter, do expressly say, that the Council did intend to establish such a Merit of good Works as bears a proportion to the Glory of Heaven.

These Observations make it evident what has been generally thought to be the sense of the Council of *Trent* as to this matter; and all that can be replied in defence of the Council is what the Bishop of *Condom* has picked out of the Council's manner of expressing it self, *viz.*

That although the Council asserts good Works to be meritorious, yet,

1. It supposeth those good Works to be done by the Assistance of God's Grace.

2. It proposeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promise.

I answer;

1. That although we should allow the Assistance of God's Grace, not to destroy the nature of true Merit, as it really does: yet even good Works performed by God's Assistance, cannot be said to be truly meritorious; because they are still imperfect by reason of that mixture of humane Infirmity which still accompanies them. Were they the effects of God's Grace alone, this might give them a Title to a Reward; but that Allay which humane Weakness gives them, abates their value, and makes the free Grace of God to be absolutely necessary for the acceptance of them (although done by his Assistance) to that Reward which they were not otherwise deserving of.

2. That

2. That ſince the Council propoſeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promiſe, they either dealt diſhoneſtly in afterwards eſtabliſhing good Works to be meritorious, without ſo much as making mention of the Promiſe, and thereby giving countenance to the Opinion of thoſe who held good Works to be in their own natures truly meritorious; or elſe if they were ſincere, they expreſſed themſelves in very improper terms; ſince the dependance upon God's Promiſe for a Reward, does (as we before obſerved) wholly deſtroy the nature of true Merit.

3. That we do much rejoice if any of the Church of *Rome* are ſincerely and truly of the ſame mind with us, as to this Doctrine of Merit, or that they can any way ſhew the Council of *Trent* to have ſaid nothing about it, but what we teach. But it is evident that ſeveral of that Church, and thoſe Men of great Authority, have been of another Opinion themſelves, and likewiſe thought the Council of *Trent* to have taught otherwiſe about it than we do. And therefore the Biſhop of *Condom* and others are much to be blamed for charging us with miſrepreſenting their Council as to this point, ſince we lay nothing to its charge but what we can ſufficiently prove to have been maintained by thoſe who have both as much right to interpret, and as much reaſon to underſtand the Council's meaning as they can pretend to have.

4. That altho theſe new Modellers, when they ſpeak of good Works being meritorious, according to the ſenſe of the Council of *Trent*, do intermix ſomething concerning the Promiſe of God, as if it were neceſſary to make them ſo, yet they never explain to us the nature of true Merit, they never in expreſs terms tell us (as

(as they ought to do) that good Works in themselves are not truly meritorious of a Reward, but (as the Council of *Trent* before them) they use such ambiguous and doubtful expressions as may both enable them to defend themselves; as if they held nothing more than what we hold; and at the same time give countenance to the Doctrine of Merit in the most proper and strictest sense.

5. That the Faith and Practice of the generality of the Church of *Rome*, in relation to Purgatory, Indulgences, Works of Supererrogation, Penance, *&c.* (all which have a near relation to this Doctrine of Merit) are still as false and scandalous as ever, and therefore it is much to be suspected, That the Doctrine of good Works being in themselves truly meritorious, is likewise now as generally believed, and as much thought to be the Doctrine of the Council of *Trent*, as any other of their false Doctrines.

Having thus cleared our selves from the Imputation of laying that to the charge of those of the Church of *Rome*, which, as is pretended, they do not *hold*, I shall now proceed to shew that the Scriptures produced by *Bellarmine* and others upon this occasion, do give no countenance to the forementioned Doctrine of Merit which we find so much fault with.

Now the Texts of Scripture which are quoted upon this occasion being very numerous, I shall chuse to follow *Bellarmine*'s Method, who has reduced them under several Heads, and endeavour to shew that the Inferences which he makes from them are false and absurd.

The first Head of Scriptures is of such where eternal Life is called a Reward or Wages.

Mat. 5. 12. *Rejoice and be exceeding glad, for great is your Reward in Heaven.*

Mat.

Mat. 20. 8. *Call the Labourers, and give them their Hire.*

From whence it is urged, that if eternal Life be properly called a *Reward* or *Wages*, then may good Works, upon which it is bestowed, be rightly stiled *Merits*.

I answer;

1. That *Wages* or *Reward* does indeed, according to the strictest sense, denote a proportion betwixt the Work done, and what is bestowed; but according to the more loose signification of the word, nothing more is meant than that some wished for, and expected advantage does accrue to another upon his performance of such and such conditions, although there be no proportion betwixt such an advantage and the performance of them, but the bestowing of it does wholly depend upon the bounty of him that gives it. Which distinction is approved of by St. *Paul*, when he makes a difference (as he does, *Rom.* 4. 4.) betwixt a *Reward* of *Grace*, and a *Reward* of *Debt*. And therefore we may as well say, that because the word *to buy* does commonly suppose a price either given or to be given, therefore it is so to be interpreted in that passage of *Isaiah, chap.* 55. 1. *Come, buy Wine and Milk without money, or without price:* or that *Nebuchadnezzar* that wicked King did really *merit* something from God, because it is said, *Ezek.* 29. 19. That he gave him *Egypt as Wages for his Army:* as that where-ever the word *Reward* or *Wages* is found, there must necessarily be an equality betwixt it, and those good Actions of which by the Grace and Favour of God, it is made the Consequent, when otherwise it would not at all have belonged to them.

2. As to the Parable of the Labourers, it is so far from countenancing the Doctrine of Merit, that it directly tends to overthrow it. For;

(1.) If

(1.) If the Hire, here spoken of, was bestowed in proportion to the Labourers Work, how came it to pass that he who came early into the Vineyard received no greater Wages than he who worked but one hour?

(2.) The design of the Parable is (as *Jansenius* a Popish Writer has observed) to shew that in the last Day those who were here last should be accounted first, *i. e.* That the Apostles and others who seemed Men of mean condition shall be preferred even before the Scribes and Pharisees; and that the Gentiles who were last converted shall be made equal to the *Jews* who were first called to work in the Vineyard of the Lord, and had the Gospel first preached to them. All which tends to set forth the Goodness and Liberality of God, and at the same time to suppress the vain Conceits of such who might be apt to rely too much upon their own Merits.

Jansen. Conc. Evang.

3. It is fit that we here observe, that an eternal Reward is in Scripture stiled an Inheritance; *Col.* 3. 24. *Knowing that of the Lord ye shall receive the Reward of the Inheritance; for we serve the Lord Christ.* Now as it is an Inheritance, it depends upon the free Gift of God, whose Children we are by Adoption, and consequently it cannot be reckoned as a Debt that is properly due unto us upon the account of our Works. *Bellarmine* indeed will needs have it both to be an Inheritance, and a Debt due to us upon the account of our Works, because it is more honourable for us, he saith, to *receive something upon the account of our Works, than wholly to depend upon the Promise of God for it.* In answer to whom it may be returned, that we ought not to consider what would be most honourable for us, as how things in their own nature, or according to God's Appointment, are.

Bell. de Just. l. 5. c. 3.

We find it impossible that our best Deeds should be truly meritorious of an eternal Reward, and then we must

muſt not go about to aſſert that they are meritorious, becauſe it would be more honourable for us if they were. It is honour enough for us that God is pleaſed to take pity of us when we don't deſerve it, and to make us Partakers of an ineſtimable Reward which we have no pretence to. And therefore we ought to give him the Glory thereof, to whom it is due, and as long as we are happy, not be ſo arrogant as to pretend that our own Works are the meritorious cauſe thereof.

Another Head is of ſuch Scriptures, wherein the Heavenly Reward is ſaid to be given to Men according to the meaſure and proportion of their Works and Labour.

Pſal. 62. 12. —*For thou rendreſt to every Man according to his Work.*

Matth. 16. 27. *For the Son of Man ſhall come in the Glory of his Father with his Angels; and then he ſhall reward every Man according to his Works.*

Luke 6. 38. *With the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.*

Rom. 2. 6. —*Who will render to every Man according to his Deeds.*

1 Cor. 3. 8. *And every Man ſhall receive his own Reward according to his own Labour.*

Gal. 6. 8. *For he that ſoweth to his Fleſh, ſhall of the Fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting.*

Revel. 22. 12. *And behold, I come quickly, and my Reward is with me, to give every Man as his Work ſhall be.*

From which Scriptures it is inferred that since they assert a Reward to be given according to the measure of every ones Work, therefore in the giving the Reward respect is had not only to the Promise, or Liberality, or Indulgence of God, but likewise to the Dignity and Efficacy of the Works themselves.

I answer;

1. That *Bellarmine* does in this Inference suppose that in giving a Reward respect is had to the Promise as well as to the Efficacy of the Works. Now if he meant thereby that the Reward does at all depend upon God's Promise, and that without a Promise no Claim could have been made to it, then does he at the same time, as he would establish the Merit of good Works, destroy it. For where there is true Merit, there he who gives it, was bound to have given it, whether he had promised it before or no.

2. That if all the fore-mentioned Places could be interpreted (as all they cannot, although some of them may) with respect only to good Works, and not to bad ones also; then might the Reward said to be given to every one according to his Works be considered with respect to those several degrees of Glory, which good Men shall be made partakers of in another Life. As God has, out of his infinite Liberality, been pleased to promise an eternal Reward, so has he likewise taken care that they who make the greatest improvement in Vertue and Goodness shall be received into a more happy Estate than they who have made less. [Thus the Apostle,

1 *Cor.*

1. *Cor.* 3. 8. discoursing of the several ways by which the first Preachers of the Gospel had been useful, saith, that *one planteth, and another watereth, but both these were one*; i. e. had the same excellent design in hand, *viz.* to make Men Converts unto Christianity, and to establish them in the most holy Faith; and then adds, ——*And every Man shall receive his own Reward according to his own labour*; i. e. As every one has been more serviceable in the Ministry, so shall his Reward be greater.] But then here is nothing of Merit in the case: for both the lesser Degrees of Glory, as well as the greater, depend upon God's Establishment; and although this be an excellent Motive to make us more industrious to serve and please God, yet we have no reason to value our selves upon any such account. For although he should be pleased for such our Industry to bestow some of the higher degrees of Glory upon us, yet we did not deserve even the lesser at his hands.

3. That although some of the forementioned Passages, having regard only to Mens good Works, may be interpreted with respect to the different degrees of Glory in another World; yet there are other which have respect to Mens bad Deeds as well as to their good ones: Such is that in *Matthew* 16. 27. ——*And then he shall reward every Man according to his Work.* For our Saviour having in the fore-part of the Verse declared his coming to Judgment, *For the Son of Man shall come in the Glory of his Father with his Angels*, he immediately adds, —*And then he shall reward every Man according to his works*; i. e. as it is expressed, *John* 5. 29. *They shall come*

forth they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.

Now if the fore-mentioned Passages are considered with respect to evil, as well as good Deeds, then they do only denote that different Success which good and bad Men will have in the other Life; the former of which will be eternally happy, the latter eternally miserable. But this wholly depends upon God's Decrees; and however Sinners may be said to merit Damnation, there is nothing here implied to be in Man, which can any ways be said truly to merit so inestimable a Reward as is prepared for such as live holy Lives.

Good Deeds it's true may be compared with their own Reward, as well as with bad Deeds. But these places of Scripture do not so much consider them as compared with their own Reward, as with bad Deeds; and therefore all that they intimate, is, that in the other World the Event will not be alike to the Good and to the Bad, but that as has been every ones Behaviour here, so shall he be either punished or rewarded hereafter. And therefore that was a good Distinction of Pope *Gregory*, —*That it is one thing to reward a Man according to his Works, and another to reward him according to the Merit of his Works, or for the sake of his Works.* To reward one according to the Merit of Works, or for the sake of Works, denotes some Proportion betwixt the Reward and Works: but to reward according to Works, signifies no more than that things will not happen out alike to all, that all will not be saved, nor all damned, but that all good Men will

be

be saved, and all wicked and impenitent Sinners damned.

A third Argument fetched from Scripture for the Proof of good Works being meritorious, is deduced from such places as do declare an eternal Reward to be so bestowed upon good Works, that they place the very reason why eternal Life is bestowed in the good Works themselves.

Matth. 25. 34, 35, &c. *Come ye blessed of my Father, inherit the Kingdome prepared for you from the Foundation of the World.*

For I was hungred, and ye gave me Meat, I was thirsty, and ye gave me Drink, I was a Stranger, &c.

And in the same Chapter, *ver.* 21.——*Because thou hast been faithful over a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord.*

Rev. 7. 14. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.*

Ver. 15. *Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell amongst them.*

In these places, saith *Bellarmine*, the reason of the Reward is declared to be the doing of good Works, therefore they are meritorious.

I answer,

First, That in the first Passage, *Come ye Blessed*, &c. the Reward spoken of is called an *Inheritance*, for it

it is said, *Come and inherit the Kingdom.* Now, as I before observed, good Men being Christ's Children by Adoption, and their Reward being their Inheritance, it depends upon God's Bounty towards them, and not their own Merit. And this the Elect themselves are so sensible of, that even in this Chapter they seem to be amazed at God's loving-kindness towards them, as knowing that all the Good which they could do, bore no Proportion to that immense Reward which was promised to be bestowed upon them.

Secondly, That although *Bellarmine* in that other Passage of St. *Matthew* inserts the Word, *Because*; *Because thou hast been faithful over a few things, I will make thee Ruler*, &c. Yet is not any such Word to be found in the Greek Text, nor in our Translation. And therefore the reason for his grounding his Argument for Merit upon that Passage, is wholly taken away.

Thirdly, That in the Passage quoted out of the Revelations, *These are they which came out of great Tribulation, therefore are they before the Throne of God*, &c. *Bellarmine* leaves out [*have washed their Robes, and made them white in the Blood of the Lamb.*] Which Words do plainly denote Christ's Merits to be necessary for the rendring their good Actions acceptable to God, and consequently that they were not meritorious in themselves.

Fourthly, That these Particles, *For*, *Because*, do not always denote one thing to be the true and proper cause

cause of another, but only the Connexion that is betwixt one thing and another. Thus 1 *Tim.* 1. 13. *But I obtained Mercy, because I did it ignorantly in Unbelief.* Now no Man can assert the Faults of Infidels, committed through Ignorance, to be the immediate cause of God's Mercy towards them. No more from these Passages, where there is only declared a Connexion betwixt good Deeds and an eternal Reward, ought it to be concluded that the former are the meritorious cause of the latter. They are such things as must precede an eternal Reward. They are the Conditions upon which it is promised to be bestowed, and so far forth they may be reckoned the cause thereof, that it cannot be obtained without them. But they cannot truly be said to be the cause thereof, so as that it does depend upon them as a necessary Effect. Neither do the forementioned Particles which do only connect good Deeds, and an eternal Reward together, and shew one to be the Consequent of the other, at all denote any such thing.

The fourth Argument for the Proof of our good Deeds being meritorious, is fetched from such Scriptures, as do declare that a Reward in Justice ought to be given to Mens good Deeds.

2 Thess. 1. 4. *So that we our selves glory in you in the Churches of God, for your Patience and Faith in all your Persecutions and Tribulations that ye endure.*

Ver. 5. *Which is a manifest Token of the righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye also suffer:*

Ver. 6. *Seeing it is a righteous thing with God to recompense Tribulation to them that trouble you;*

Verse

Verse 7. *And to you who are troubled rest with us.*

2 Tim. 4. 7. *I have fought a good Fight, I have finished my Course, I have kept the Faith.*

Ver. 8. *Henceforth there is laid up for me a Crown of Righteousness which the Lord the righteous Judg shall give me at that day.*

Heb. 6. 10. *For God is not unrighteous to forget your work and labour of Love.*

Now as to these and the like places, where mention is made of God's *Righteousness*, and that as a just Judg, he will reward the Actions of righteous Persons, it may be replied,

That God may be said as a just Judg, to reward such Actions, not because such Actions do in themselves deserve any such Reward, but,

First, Because our Saviour has merited it for us. Although there are no Merits in us, yet there are in our Saviour. He by his Death and Passion has made an Atonement for our Transgressions, and has established in his Blood a new Covenant betwixt God and us; and therefore eternal Life being the purchase of his Sufferings for us, God may in Justice be said to give us it, although what we do our selves be no ways deserving of it.

Secondly, Because God has promised to bestow an eternal Reward upon such good Actions. He is said to be just and righteous who keeps his Promises. Now God has solemnly promised that he will bestow an everlasting Reward upon all such as be-

have

have themselves dutifully towards him, and live up to the Conditions of the Gospel; and thereby, as Saint *Augustin* speaks, has made *himself their Debtor, not by receiving any thing, but by promising.* And therefore they who do behave themselves as they ought to do, have a Right and Title to such a Reward, but it is only upon the account of God's Promise, and not upon the account of their own good Deeds. For should God even after he had promised a Reward, refuse to bestow it, he would indeed (what it is impossible to suppose of him) act contrary to his most excellent Nature, and must needs be thought to want much of that Perfection which is always inherent in him, and Men could not any longer entertain those worthy apprehensions of him as they did formerly, but at the same time they could not complain of any Injury done them, because since they did not deserve to have any such Promise made to them, neither could they merit to have it observed after it was made.

Aug. in p. 8 Debitorem Dominus ip fecit non a cipiendo, se promittendo

In this therefore consists God's Justice in giving us a Reward, not in that we could oblige him to it by our best Performances; but in that he has obliged himself to it by Promise, which it would be contrary to his Divine Perfections not to make good.

The fifth Argument to prove good Works to be meritorious, is fetched from those Scriptures where eternal Life is promised to good Works.

Mat. 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Ver. 29. *And every one that hath forsaken Houses, or Brethren, or Sisters, or Mother, or Wife, or Children, or Lands for my Names sake, shall receive an hundred*

fail, and shall inherit everlasting Life.

1 Tim. 4. 8. *Godliness is profitable unto all things, having the Promise of the Life that now is, and of that which is to come.*

James 1. 12. *Blessed is the Man that endureth Temptation, for when he is tried, he shall receive the Crown of Life which the Lord hath promised to them that love him.*

In these Places, saith Bellarmine, *a Promise being made with the condition of doing something, does not only make the thing promised to be due upon the account of such a Promise, but likewise that he who performs the Work, may be said to have merited the thing promised, and to have just reason to demand it, as what does of right belong to him.*

I answer;

1. That *Bellarmine* himself in this place is so modest as not positively to affirm, that where there is a *Promise* there can be any *true Merit*. All that he here asserts, is, that he who performs the Work *may be said* to have merited the thing promised. Now we think it very improper to affirm that any one can be said truly to merit what without a Promise he could never have obtained.

2. Altho in these places a Promise is made to several Performances, yet who ever fulfilled the conditions to which they are made? who ever has *kept the Commandments*? who ever has been *godly*? who ever *has endured Temptation* after that manner, and to that degree, as to dare to affirm the Reward, even upon the account of God's Promise, to be his due? After we have done the best we can, we shall find our Performances to be very weak and imperfect, and that we have reason daily to put up that Petition to God Almighty, *Forgive us our Trespasses*. And if so, how kind so ever God may have been in promising us an inestimable Reward, yet since upon the account of our many failings we cannot come

up

up to the conditions upon which he has promised it, we have but little reason to pretend to merit it, especially since,

3. All our best Actions, altho performed by God's Assistance, bear no proportion to what he has been pleased to promise us. Had God made us no promise of a Reward, we were bound upon the account of our Creation, and those Mercies which we daily receive from him, to have served him according to the best of our power; should then our good Deeds be never so perfect, they would be abundantly recompensed even in this Life. What equality then betwixt the Actions of finite Creatures, and the eternal Kindness of an infinite God in the World to come?

To promise us any thing, destroys the nature of true Merit; but to promise so vast a Reward, and to such who cannot exactly perform the conditions upon which it is promised, sets us at a greater distance from it.

The sixth Argument to prove good Works to be meritorious, is fetched from those Scriptures where mention is made of good Men being worthy of a Reward.

Luke 10. 7. *The Labourer is worthy of his Hire.*

2 Thess. 1. 5. —*That ye may be counted worthy of the Kingdom of God for which ye also suffer.*

Rev. 3. 4. *Thou hast a few Names even in* Sardis, *which have not defiled their Garments, and they shall walk with me in white, for they are worthy.*

In these and the like places, saith *Bellarmine*, to be *worthy* of a Reward signifies to *merit* it.

I answer,

That *to be worthy* is of a much larger Signification than *to merit*. For to merit a Reward, signifies (as has been shewn) to do something betwixt which and

the Reward there may be some equality or proportion. But *to be worthy of it*, may denote no more than the Performance of such Conditions, unto which by the kind Acceptation of the Donor, it is made to belong, although there be no Equality betwixt it, and the Performance of such Conditions. When God is pleased so to assist us with his Grace, as that we perform what is acceptable in his Sight, and what he has thought fit to reward: then may we be said to be worthy of such a Reward, because he has made us to be so. Hence St. *Bernard*, [*We are worthy by his Dignation, not by our own Dignity.*] But could we have been said truly to have merited it, what we had done, must have been of our own Strength and Power, and we must have done it in that Degree of Perfection, as that without any Promise from God, we might have justly challenged it as our due from him.

ern. de ded. cl. ser. 5. Illum dignos non nostra ponitur.

The seventh and last Argument mentioned by *Bellarmine* for the Proof of *Merit* is fetched from such Scriptures where God is said to be a just Judg, and no Accepter of Persons.

Rev. 2. 11. *There is no respect of Persons with God.*

Gal. 2. 6. *God accepteth no Man's Person.*

1 Pet. 1. 17. *And if ye call on the Father, who without respect of Persons judgeth according to every Man's Work*, &c.

Acts 10. 34. *Then* Peter *opened his Mouth, and said, Of a truth, I perceive that God is no Respecter of Persons.*

For then, saith *Bellarmine*, there is respect had to Persons when a Judg gives a *Reward* without *Merits*, or a greater *Reward* where there are few *Merits*, and therefore God in the Retribution of *Rewards*, considers Mens *Merits*, and according to the Diversity of their *Merits*, assigns the Mansions of eternal Glory.

I

I answer,

1. That as to the Distribution of Rewards no Judg can properly be said to be an Accepter of Persons, who gives any one more than he deserves, unless he were obliged to the contrary, or did another an Injury by defrauding him that had more *Merits* of what was his due, to give to him that had less. Now if in the forementioned Passages, God be considered with Respect to the final Distribution of Rewards according to Mens Works, if he shall bestow a Reward far surpassing all their best Actions, how was he obliged to the contrary?

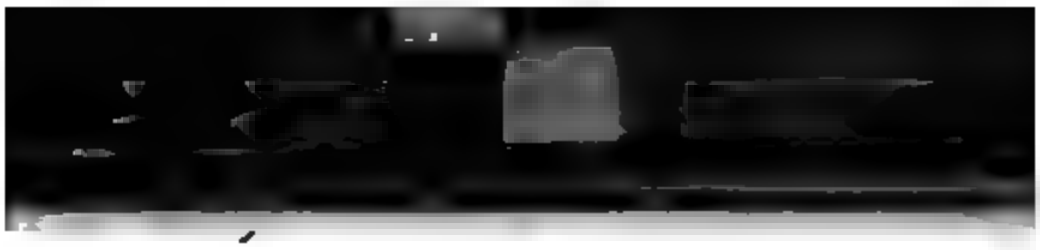
He would indeed act contrary to his own Truth and Faithfulness, should he not bestow such a Reward because he has promised it. But what can forbid him to distribute his own Gifts as he pleaseth?

And as for his doing another an Injury by bestowing upon any one more than he deserves, this cannot be; because he has an eternal Reward in store for all such (how many soever they be) who perform the Conditions upon which out of meer Grace and Favour he has made it to become due.

2. That in most of the forementioned Passages, if not in all, where God is said to be *no Accepter of Persons*, respect is had not so much to the final Distribution of Rewards according to Mens Works, as to his calling the *Gentiles* to be made Partakers of the Benefits of the Gospel.

The *Jews* knew themselves to have been God's peculiar People; they believed the Promise of the Messiah to belong only to them, and therefore were wont to despise others who were not of the Stock of *Abraham* as well as themselves. But at our Saviour's coming the partition Wall was broken down, and God declared to be no Accepter of Persons, in that all Persons of what

Qua-



A

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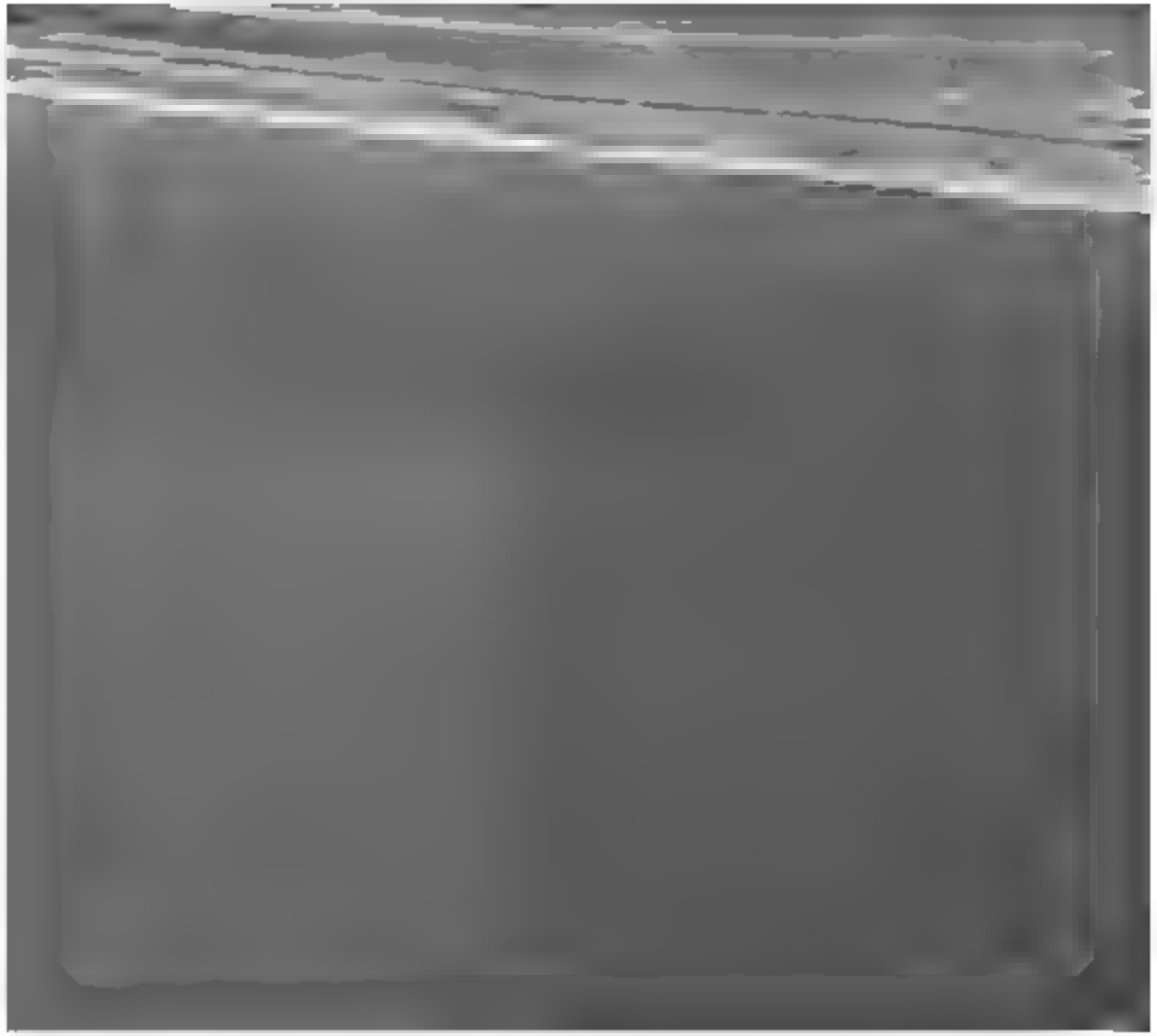

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